THE
boke of wisdome

otherwise called the Flower of Vertue. Folowinge the Auctorities of auncient Doctours & Philosophers, deuyting and speaking of Vices and Vertue, with many goodly Examples wherby a man maye be praised or dysprayseed, with the maner to speake well and wyselye to all folkes, of what estate so euer they bee. Translated first out of Italion into French, and out of French into English by John Larke.

Lerne my godlye chyldren to eschewe vyce.

And loke you tolerne wysdõs of your fore fathers.

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¶ These be the Auctoures of this Booke,

Iesus Christ
Saint Paule
Saint Peter
Saint James,
S. John Euangelist
Saint Thomas.
S. Mathew.
S. Bernarde.
S. Gregorye.
S. Silnestre,
S. Austyn.
John Chrisostome.
The Master of the,
Sentences.
Salamon.
Esaye.
Ecclesiastes.
Iheſus Sirac.
Sapienti.
The wyse man.
Tully.
Sydrade.
Alexandre.
Senec.
Aryſtotyle.
Socrates.
Pithagoras.
Bracco.
Iuenall.
Plato.
Boecius.
Hermes.
Cato.
Orace.
Merro.
Ouid.
Diogenes.
Priſcian.
Macrobius.
Homer.
Caſſidore.
Epheſi.
Lucan.
Ipocras.
Terence.

Lungyn.

The Auctoures names.

Lungyn,
Orygen,
Ptholomeus,
Plato.
Auicen,
Galicus,
Sotozanus,
Barbalicus,
Argelycus.
Orusyacne.
Bernicus.
Innocent,
Sedechyas,
Ciuill,
Crody.
Bede,
Galyen.

¶ These putteth in manye goodlye Examples.

¶ The Prologue.

IT was of Apryll the seuen
tene daye,
In that fresche tyme when
the Rose so gaye.
Hys Flower beginneth to
spred and sprynge.
And all other herbes and trees take likinge
The Bydes do synge so merye a songe,
In the florishing wodes, thē selues among
For the swetenes of ỳ tyme so comfortable
In the which all thinges be delectable,
I saye for me, whych the sayde daye
In my bed all alone as I laye,
I thought in my slepe that I dyd see
A goodly Wedowe, not serre from me,
Wherin of goodly ladies a great companye
Ye though in my dreame there shulde be,
The fyrst of all was Ladye Prudence,
Whych is so full of great Scyence,
Ane then Foly, which dothe nother reseble,
After that Temperaunce I dyd espye,
Wyth dyscemperaunce, that her went by,
Al so I dyd behold Amours,
Whych was clothed in foure colours,
Then dyd I see Enuy that cruell maistres

 which

Whych went nerte vnto Gladnes,
Then folowed Heauynes full of Robery,
Makyng great argument with Mellãcoly
Then noble Peace apered w̃ great soloce
Which boldly chased Ire out of that place,
Then Chastitye me thought was in sight
Which against Lecherie stifly dyd fight,
Then Strength apered, & also Pacience,
Which betwene thẽ had some difference,
Then did I see Suertye and also Feare,
In great dyfference, as they were,
Then the Ennemye full of Defame,
After them Glotonye and Abstynence,
Amongest whom was no dyfference,
I sawe then Constance that noble dame,
With Inconstãce that is worthy of blame
Then noble Courage with Vainglorye,
Then did I see, I haue it in memorie,
Also there was Justyce and Iniustyce,
Thẽ selues beholding with great malyce,
And I did see Loyaltie and Falshed,
Wyth lyenge and truth in the last stede.
¶ All that great companie I did see,
In that same medowe as semyd me,
Euerye one of them after ther nature,
Therfore I drewe me nere at auenture,
For the better to vnderstand their reason
And vnder a bushe, in that season,
Prenelie me hyd, all thynges to marke,

which incontinent was in my hearte,
Imprinted, and with that I did wake
And pen and Inke then I did take,
The sayd vycyon trewly to wryte.
And in ordore euery thyng to indite,
which in this booke ye maye rede
And it receiue if ye take hede,
The ground therof is found in Science
Therfore I pray you of pacyence
And myne ignorance here in pardon,
For I commyt all to iust correcyon
Now no more in Kyme I wyll vse,
Take this with ý faultes, ⁊ me excuse,
At the begynnyng, and fyrst of all,
Shalbe treated of prudẽce the prĩcipall.

Thus endeth the Prologue.

¶ Here the Auctour sheweth, howe a Man, (or a Woman) oughte to be adorned with vertues. And how that Prudence ought chiefly and fyrste of all: Rule and gouerne the Creatures.

¶ The fyrste Chapter.

Dame Prudēce speaketh.

¶ Sapyence, or Wyscome.

A So by the Soueraynne Sapyence, or Wisdome. And byghe power of god, al thynges reasonoble be create, all the same ought to

to theyr good and happye ende. And because that the spryte, or soules of reasonable creatures be create by God, to his owne semblaunce and lykenes, it is necessarye, that he be adorned wyth vertues, by the whych they maye come to the end, for the whych they were made and create. Prudence is mother & leader of all other vertues, without the whiche none of the other Vertues can be well gouerned. And it is verie nesessary and conuenient, to the spyryte of reasonable creatures to haue Prudēce, and be adorned of the same. For Salamon saythe in makinge mencyon of the same in hys Prouerbes.

Salamon. prouer ii. capi.

¶ Si intrauerit sapientia cor tuum: et scientia animę tuę placuerit consilium custodiet te, et Prudentia seruabit te.

¶ Howe Prudence, is cheeke buckler, & defence of all Vertues. And of the great goodnes, that may come of the same to all persons, after the auncyente Phylosophers.

¶ The Second Chapter.

PRudence caled good Wisdom, discrecion, and saigenes, be in iii. maners and sortes, after the sayeng of Tulle, ý first is memory, that is to say, remembraunce of things passed. The seconde is, to knowe that thinge that a man hath to doo, the good from the euill, and the truth from the falsehed, The thirde is prouydence or prouision, that is to say, for the time to come, of that thinge that a man hath to do. And these .iii. vertues be formed & ruled, by two other, that is to say, counsayle and dylygence. Tulle.

¶ Arystotyle sayth that counsayle, is a certain inquisicion proceding from one thynge to another, dylygence, is for to haue care and regarde vnto the thynge that a man hath to doe. And these two Vertues, that is to say Dylygence and Prudēce may be compared to the Ant, the which is a lytle Beast hauing great solycytude and care, to gather in Sommer, that thinge whear vpon he maye lyue in Winter, remembrynge hym selfe of the time passed, knowinge the Aristotyle.

time present. And prouydyuge for the tyme to come.

Saalmon. ¶ Salamon saythe that the Ante hath suche maner in hym selfe, that all the grayn and corne that he gathereth together in the Sommer, for his lyuinge in the Wynter, hee doth cleane it by the myddes, to the intente that it doe not burgen and sprynge.

Dauyd. ¶ Dauyd saithe that the begynninge of Wysdome is to feare and dreade God.

Salamon. ¶ Salamon saith that Wisdome is better and more worth, then the ryches of the worlde, for no ryches maye be compared to saygenes and Wysdome.

Tulle. ¶ Tulle sayth that the wise man ought neuer to saie I wolde not haue thought it that such a thinge should haue chaunced so, for the wise man doth not doubt, but hath alwaies a sure trust, and doth prouide for daungers to come.

Sidrac. ¶ Sydrac saith that good wynes & meates comforts and reioyces the bodye of man, but aboue al thinges saigenes and Wisdome doth reioyce it.

Senec. ¶ Senec doth saye, if I had one foote in

my

my graue, yet wold I be glad to learne Wysdome.

¶ Tulle saith that he which is wise, can neuer lacke nor haue greate nede, nor shal not suffre in any maner. And saith moreouer that hee is wise that knoweth him selfe. Tulle.

¶ Aristotyle saithe, that the wyse man goeth alwayes armed in hys thought & remēbraunce against euery man. And sayth also, that he is a foole that thynketh ẏ fortune & chaunce doth giue ether good or euill but that wysdome gyue it. Aristotyle.

¶ Bracco saith that the key of Seuerity is the thought. And therfore ẏ old mind & thought causeth oft times to erre. Bracco.

¶ Alexandre saithe, that man ought to haue in his minde and remembraunce in the nyght, that thinge that he muste do in the daye. Alexandre.

¶ Salamon saith, do all thinges by counsaile, & thou shalt not repent the therof. Salamon.

¶ Pythagoras saythe that there is no counsaile so good and faithfull, as is the counsaile which is giuen in the Sea, whiles a man is in daunger & peryll. Pythagoras.

Socrates. ¶ Socrates sayth that a man gouerned by the counsaile of yong folkes, hath for the moste parte, euill chaunce and fortune. And saithe also that there be.iii. thinges contrary to good counsaile, that is to say, hastines, Ire, & couetousnes.

Iuuenall. ¶ Iuuenall saithe, do not shewe thy minde and will, but to hym of whom thou wilt aske counsaile, for generally euery man doth counsaile that thyng which he seith doth please.

Senec. ¶ Senec saithe, when thou wilte go to demaunde counsaile of anie man, see first how he doth gouerne him selfe.

Plato. ¶ Plato saithe, that Science without regarde and solicitude of experience is litie worth, of whom it was demaunded how and wherby a wise man might be knowen. And hee aunswered that the witte of man shewethe it when he hath great and diuers tribulacions, and dothe ouer passe them mekelye and in good patience. The good Maryner knoweth him selfe in fortunes, for euery Mariner in a meeke and peasable time can saile and gouerne the shyppe.

Also

¶ Also Plato saythe that the wise man doth know hym selfe when he is not angry nor moued for no maner of iniurys done vnto him, nor when he dothe not glorifie him selfe, to here and vnderstande him landed and praised, moreouer hee saide that there be three thynges, that maketh a man to be wise. Plato.

¶ The Firste is to reade manie good Bookes. The Seconde, to goe into diuers Countres, to heare muche of the dedes of other men.

¶ Iuuenall saith, thou hast gotten great dignitie, if Prudence be in the, for he is very happye that can knowe the end of causes. Iuuenall.

¶ Boecius saith, that it is not sufficient to know the thinges as a man doth see them before him, but Prudence is that which doth measure the ende of all thinges, it was demaunded of a wise man, howe a man shoulde behaue him selfe, and what hee shoulde doe. That hee should not haue neede of anye man, & he answered that if a man bee riche, let him liue measurably, & tēperately, & if Boecius.

be be poore, let him labour diligentlye. And so hee shall lyue without daunger, for dyligence is the mother of Richesse. And sayth that he ought not to be called Ryche which gathereth much Richesse and goodes together, but he which doth spend them with reason. And saith also that there is no greater Treasoure in the worlde then wyt and discrecyon.

Socrates. ¶ Socrates sayth that Scyence is gotten by dilygence of man, but Prudence and Wysdome, is the gifte of God, and amongest all other giftes the moste excellent.

Hermes. ¶ Hermes saythe also that there is no greater treasure in this worde, then wyt and discrecyon, nor greater poucrty then ignoraunce, nor better friēdes then to hane good custome and maners. And saythe also that when a man is olde, euerye manne can dysprayse hys Vertues, and noate and marke hys Vyces. And saythe moreouer that hee that wyll flye dyshonour and shame let hym flye and auoyde the occasyons. Also he sayth that the wyse man ought

Note.

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not to remembre that thynge that hee hath loste, but ought to thynke and remembre howe to keepe surelye that thynge that he hath. There came once a wyse man, (a kynsman of hys) and prayed hym that it woulde please hym to lende him a certaine summe of money: the which (wise man) aunswered, truelye my friend I shall not be so euill contente with thee, if I do not lende thee, as I shall bee if I lende thee, for afterward I woulde recouer it of thee, and paraduenter I can not.

¶ Plato sayth that Prudence and wysdome, dothe decorate and adorne the rychesse of man. And saithe also that the Prudente and Wyse man, dothe not feare deathe, for Prudence gouerneth hys vnderstandynge, hys tonge is the voyce of truethe, hys harte is good wyll, pytye and mercye bee hys armures. And also to seeke the wyse menne, is Wysdome and Prudence, hys power and auctorytye is Justyce, hys reygne is measure, hys laude and prayse is Peace, hys workes bee sal- Plate.

nacyon, hys chyualrye or knyghthead is the counsayle of wise men, his apparell is pacience, his treasoure is discyplyne or doctrine, the company of good persons is his loue. And all his desire is to flie from sine, & to serue god, & to haue his faith and truste in him, for without that, no man can please God. As saith Saint Paule.

Hebre xi.c.

¶ Sine fine impossile est placere Deo.

¶ Exsample of the vetrue of Prudence.

¶ The thirde Chapter.

Example.

OF the Vertue of Prudence, it is red in ye Histories of Rome that on acertaune day the Emperoure of Rome dyd ride by a woode. And there did finde a Philosopher: the which Philosopher the Emperour caused to bee called, but no maner of aunswere he wold make. Then the Emperoure him selfe did call him, and yet for all that, nothinge wold he aunswere, &

Philosopher.

Them

Themperoure seyng that he wold giue no maner of aunswere, came to him & asked him what he did. And the philosopher aunswered, I learne wysdome, I praie the (saide themperoure, that thou wylte teache mee some thynge therof. And thē the Philosopher did take pen, ink, and paper, and wrote a litle Rolle conteyning this sentence. When thou shalt enterprise to do any thinge: consider and thinke in thy minde the ende, that may come of it. Example. Sentēce.

The Emperoure tooke this wrytynge and retourned againe to his pallace at Rome. And caused the said writing to be set vpon the doore of his preuy chambre. So it chaunced afterward that on a daye: certayne of the Barons and Knightes of his Courte took their counsayle togither amongeste them, that they wolde kyll the saide Emperoure, (for a certaine occasion, ỳ which should be to long to rehearse.) And they were at a poynt with the Barber of the sayde Emperoure, and promysed hym a certaine summe of money, that when he shoulde shaue thee sayde Emperoure Example.

rour, that he shoulde cut his throte, and the saide Barons and Knightes, promysed also to conneye the saide Emperour out of the Pallice. And within shorte space after that the sayde Barber came to shaue the Emperoure, and to do that thinge that he had promysed, (that is to saye, to kyll him And dyd beholde the writing, which was set aboue the doze of the Preuye Chambre, in the which was conteined.

Example.

Sentence.

¶ When thou shalt enterprise to doe any thinge: consydre well in thy mynde the ende that maye come of it.

Example.

Whearewith he meruaillouslie astoyned, and began to waxe pale in the vysage. And did tremble for feare: the Emperoure seinge this mervayled greatly what should be the cause therof. And commaunded his sayd Barber to shew him the cause of hys feare. The saide Barber was so troubled and abasshed in his mind, that he could geue no maner of aunswer. Then the Emperoure considering that he cold not haue such a great fear wt out some maner of cause

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byd examyne hym. And promysed hym that if he wold tell the trueth, he shuld haue no harme, but shuld haue pardon, what cause soeuer it were. And then the saide Barber discouered all the matter, and declared the maner of the saide treason. And how that he had promysed to cutte the throte of the sayde Emperour in shauinge hys berde. Then the Emperour incontinent did send for the saide Barons and Knyghtes. And did cause them in like case to be examyned, and founde the trueth therof, and finally caused them to suffre cruelly iustyce, accordynge to their deseruynges. Thē hee sent for ỳ Philosopher, which had geuen hym the wrytinge. And after that time wold neuer suffre him to departe from hym. Example.

How Folly is contrary to Prudence. And how Folly is deuided into many partes of the man. Also the maner to know the folish by his dedes, and the wise man, by his works.

The .xvi. Chapter.

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¶ How Folly is contrary to Prudence. And how Folly is deuided into many partes of the man. Also the maner to know the folish by his dedes, and the wise man, by his works.

¶ The .xvi. Chapter.

Plato.

Folye is a vyce contrarye to the vertue of Prudence. As Plato saythe, of the whyche Follye, there is diuers & manye sortes & maners. There is Follie accustomed, as those persons which be Fooles from theyr natyuite and birthe. And other there bee which be lunatike or frantike for a certaine space. And yet there is another maner of Follye which is lesse then the other aforesaid, as of those persons which haue losse theyr wyt. And thys Folly may be deuided in foure maners. The fyrste is of those persons which do not regard nor thinke huselye vpon those maters that they haue to do, but do áll thinges at auenture without any maner of consideracion and reason. The Second maner of Foly is of them that do not consider nor regard the end that maie come of the matter, that they haue enterprysed, but do all thinges sodeinly,

The denicion, of follie.

sodenly, as it commeth in their minde and will. The third maner of Foly, is to be to hastye to doe that thynge that a man hath to doe. The fourthe maner of Folie, is to be necligent and slothfull in that thinge that a man hath to doe, & to haue no thoughte nor care for ý same but rather necligentlye to let it passe. And can not finde the maner to begine any thing, and if another man begyne, yet can not he followe, and if a man doe pursue and followe, yet can not he find the maner to make an ende, knowe ye that neclygence is mother and nourysh of pouerty, & so the man which is neclegent may be reputed for a foole.

¶ Salamon saith, meddle not but as lytle as thou may with a foole, for he will not regard thy wordes, excepte they be after his pleasure. Salamon.

¶ Senec saith that a foole may be compared to the Moldwarp, which heareth but vnderstandeth not, and saith that ý fole lightly be leueth ý good that a man speketh of him. And heareth very gladlye the euill spoken of another man. Senec.

And

And saith also that the wyse man dothe
folow the domages and harmes. And
goeth not about to fynde them but that
foole taketh great paine to finde them.
And saith if thou wilt haue the loue of a
foole fulfill his will and pleasure, in all
thinges, and saith that the loue of a fole
shalbe greater domage vnto thee, then
his euill will. And if it chaunce that he
be Riche, he shalbe proud and presump
teous, and if he be poze, he wil dispeare
of the goodnesse of God. And if a man
geue hym anye thynge hee wyll neuer
thanke him foz it, if a man tel him anie
secreat matter, he will show it incontin-
nent to another, if he speake he will be
harde and will haue audience aboue all
men. And if other men speake he wyll
not heare noz geue audience vnto them,
he is sodeynly merye & full of ioye with
out anye measure and reason. And so
dinly also he is full of Ire, Melancholy
and angrye withoute Reason, if a man
praye hym to pardon and fogeue anye
man, hee wyll aunswere that in no
maner

maner of wise he will so doe, he louet)
better ware and decencion then peace.
And falshed and lienge then trueth, no
man can bring him out of his oppinion.
And commonlye hee is coueitous in all
his businesse, if hee talke wythe a wyse
man, he will neuer humilate him selfe,
nor skarsly giue him hearing. if thou be
riche he will saie thou arte an vsurer, if
thou be poore, he will speake to the vile
woordes, if thou do well and vse to doe
manie good dedes, he will saie that thou
arte an Ipocryte, if thou doe euyll, hee
will defame thee, if peradventure hee
do accorde him selfe to truth in any ma-
ner of thinge that dothe please him, hee
will praise it greatlye, but if it be con-
trarie to his pleasure and will, hee will
dispraise it. But the wise man is of a
contrarie oppinion, for hee hathe coun-
tenaunce in Iustice, Humilitie and par
don, he can speake well and also hold his
peace when place and time is, hee hath
measure in hys power, he is lyberall to
the demaunders, and also hee is a faire
speaker, and a fayre geuer of aunswer,

hee that sheweth him his counsaile hee doth kepe it secret, if he geue any thing, he geueth it merelye and wythe a good heart, and without any reproch he doth none otherwyse to any man, but as he wolde were done vnto him. If hee be riche he will neuer be the prouder therfore. If he be poore yet therfore wyll not he leaue and forsake to serue God, he is not angrye nor displeased to see another man better then he, nor he will not dispraise no man worse then hym selfe, hee demaundeth nor claimeth nothinge there where he hath no right, he is agrable and plesaunte in all his aunswerres. And saithe nothinge but that he knoweth well, he doth not hyde hys science, hee constraineth and accordeth hys wyll by force, to truthe and ryght, and hee causeth hym selfe to be loued of euery man, if hee beare witnes, it shall be true, if he Iudge, it shalbe right, and shall neuer prolonge the causes of anye man, he doth repute him selfe a straunger in thys worlde, and thynkethe all

waies

waies to departe from it, he doth well, and geueth good example to other to do well, forbideth the euyll, and doth kepe hym from it to his power, all hys dedes and hys sayenges bee concordable, and very pacyently doth suffre & indure the eniuries and opprobryus wordes spoken against hym, without takinge any venegaunce the wyse man is alwayes in one mynde and courage bee is not in diuers opynions, he will not be letted for no maner of thing to tell the truth. And he is very Charitable. And of this speaketh the holy Scripture sayeng.

Homo sanctus et sapience manet sicut Solstultus sicut luna.

¶ Howe temperaunce is one of the flowers of Prudence. And how hee that hath it in him maie resist and withstand many yuils after the saiengs of the wise men, in ỳ chapter going before.

and Prudence.

¶ The .v. Chapter.

Temperaunce is a flower of Prudence, for of Prudence, descendeth and cometh temperaunce. Temperaunce doth moderate the Vyces, and maketh the vertues perfecte. Temperaunce is a fyrme and a stable auctoritie & power the which dothe moderate and refraine will of the heart and courage. And this noble vertue of temperaunce maye be compared to the Camel, for the Camel is a Beaste of such nature that he wold go two hundreth miles, to haue the naturall company of the femall. And then after that, he hath such temperaunce in him that he (beinge with his mother, or Systers) wyll neuer touch them for no maner of thynge.

Tulle. ¶ Tulle saith, if thou haue tēperaunce, thou wilt vse measue in althinge, and wyll forsake vaine pleasures and voluptteousnes.

Senec

¶ Senec saith, that a man cannot haue a better nor a graater power & auctoryty, thē to haue the power of him selfe. Senec.

¶ Senec saith, that a man can not haue a better nor a greater power and auctorite, thē to haue the power of him selfe. Senec.

¶ Socrates saithe, that it is a greater & a more vertuous thynge for a man, to vanquishe and ouercome hys will then to vanquishe his enemie. Socrates.

¶ Plato saithe, that hee shall euyll ouercome his enemie, ẏ can not ouercome him selfe. And saith that he is to be prayed and honoured, whiche hathe temperaunce in his liuing, moreouer he saith that ther is fiue maner of temperance. The first is to be chaste in yonge age, Verye in olde age, Measure in haboundaunce of Ryches, gentle and humble in prosperytye, pacient in aduersitye. Temperaunce is power of reason againste Lechery, and againste all other vices and synnes. Plato.

¶ Tulle saith that this vertue of temeraunce, is the appareil & adournement of life, and abusing of all tribulacions. Tulle.

Drace

Drace. ¶ Drace saithe, eschewe the delite and pleasure of the flesshe, for the pleasure is very euyll, whereof the ende is full of sorow. Of this vertus of temperaunce decende and come manye vertues, that is to saie, Measure, shame, abstinence, honestie, & chastitie, temperaunce is a vertue which refraineth ý proud man.

Sainte. Austin. ¶ Saint Austin saith that the vertue of temperaunce refraineth cõcupiscence, which is contrarye to vs & doth trouble vs in the faithe of our Lord, and of this speakethe the Apostle S. Peter in hys first Epistle, saienge.

Saint. Peter.

¶ Obsecro vos tanquam aduenas et peregrinas abstinere vos a carnalibus desideriis que militant adue rsus animam.

¶ Howe distemperaunce is contrarye to temperaunce. And howe it is the pryncypall cause of all euyll.

¶ The .vi. Chapter.

Distemperaunce folowetb the wyll as it commeth.

Plato saythe that there is no worse vice in the world then distemperaunce, for of it commeth and descendeth all maner of euyll. Plato.

¶ Varro sayth that he whych folowethe and pleaseth hys wyll, cannot be wythout vyce and synne. Varro.

¶ Senec saithe, that it is a meruayle if ryches do come to any person and dure with him, if he be willfull. Senec.

Socrates saith, he ý wil folow his will hys end cannot be but shame & rebuke. Socrates.

¶ Example of Dystemperaunce.

¶ The. vii. Chapter

Of Distemperaunce it is rede in the life of Fathers, ý there was a maiden caled Janselme, which alwaies had ben chast and of honest conuersation, & she being one da amongest other womē which did speake of ý pleasures of lechery, did purpose in her mīd to proue if ý pleasoures were so great, as she had hard them say. And therupon shee did sende for a yonge man whyche

aforetimes had desired to haue his pleasuree of her. And he came to her and in conclusion medled bodely with her, and so continued a great space in takynge theyr pleasures togither. And afterward on a certaine daie this yonge woman did remembre the great ordre and vilenes of this sinne of Lecherie. And the offence that shee had made vnto our Lord God. And did remembre and see also by that reason of a litle distemperaunce shee had loste her virginitie, the which shee could neuer recouer againe, for the which thing she was so troubled and vexed in her minde. And had suche distemperaunce in her selfe that she did hange her selfe by the necke. And so ye maie se that distemperaunce is an euill and a daungerous vyce.

¶ Howe the auctour speakethe of Loue of Beneuolence, & of deliberacion and howe of Loue he maketh foure Chapters.

¶ The.viii.Chapter.

Loue

LOue Beniuolence and Deliberaci on, be as one thinga, after the sayenge of Saint Thomas in his summe. And that the first mouing of all maner of Loue is the knowledge. For Sainte Augustin saith, that a man can not loue anie thing if he first haue not the knowledge of the same. And this knowledge descendeth and commeth of the fiue corporall sences and wittes of the persons as the eyes, vnderstandinge, and bearinge of the Eares, smell of the Nose, tast of the mouth, or of the Sence and witte whyche hathe vnderstandinge by Imaginacyons. And this knowledg is the first mouing and feling of Loue but the most parte commeth of the Eies, after the saienge of Aristotile for first the will of persons, by this knowledge of the memorie, doth tourne into pleasur and into imaginacion. And by this pleasure is moued the desyre of heart, in desyringe that thinge that doth please it. And this pleasure gyuethe hope & trust to the heart, to haue the sayde thyng. Saint Tho.

¶ Aristotle saithe that of this procedeth Aristotle

the soueraine vertue of loue, the whiche is foundaciõ & gide of all other vertues.

Saint Tho. ¶ Saint Thomas sayth that no vertue maye be without loue. And saith that in loue ther must be order, fyrst a man ought to loue God aboue all thinges. And then hym selfe, then his father and mother. And then his wife, or the wife her husbande, then to loue euerye man after his estate and degre. And to loue better good parsons then euyll.

Saint Austin. ¶ Saynte Augustyne saythe that thou oughte to loue thy selfe, but not thy vyces. Fyrste I wyll speake of the loue of God, which oughte to bee aboue all thinges, then afterward I wyll speake of the loue of the fathers and Mothers, then of the loue of Compaignons, neighboures and freyndes. And at the last I wyll speake of the loue of Women.

¶ Howe the Loue of God, is the Loue aboue all Loues that durethe the longest. And that without the whych the creatures can not be satysfyed nor contented.

¶ The .ix. Chapter.

THe Loue of God whych is called Charytye commethe and decendeth by two vertues, that is to saye, by faith, and hope. For a man can not loue God: if fyrst he haue not trewe faith in him selfe, in beleuinge stedfastlye, that there is one verye God in Trynytye. And then he ought to haue hope & trust, to come to the glory and Joye, which is euerlastinge lyfe. And of these two vertues, is create & engendred in the heart of the person a dysposicyon to incline him to loue God. And all this commeth by the vertue & grace of the holy ghoste.

¶ Salamon kinge of Hierusalem speakynge of the loue of God, sayde I haue buylded Howses, planted Wynes, and trees bearynge all maner of fruytes, I haue had great pleasure in all maner of garmentes and apparell, I haue had great quantytie of golde and syluer, and precyous stones, I haue hadd manye Salamon.

sayre

fayre chyldren. And manye noble seruantes. And of all other maner of people in my Court: I haue had Minstrelles, and Singers of all nacions. I haue had greate dominion, power, and auctoryte vpon the people. And greate sycence in diuers maners. And so I haue had the greatest honours that any man might haue, and there was neuer thing that I desyred, but my desire was fulfilled: but when I haue Imagined & well considered all these thinges that I haue done in vaine, I haue sene clearely that all is vanitie and falsheed, and deceiuing of the spyrite. And also I haue knowen that there is nothing in this world, but vanitie and pride. And that there is no man perfite, but he which is in the loue of God. Then I did praye with all my heart, that he weld send me death.

Saint Paule. ¶ Saint Paule saith that the wisdome of the world is but Folie. And hee that can the most, can the least.

Aristotyle. ¶ Aristotile saithe, I came into this world naked, and as a fole I haue liued, and at the end I know ẏ I can nothing.

Saint

¶ Saint Austine saith, o thou man that demaundeth peace, wilt thou that I do teach it thee, haue stedfastnes, then in al thy heart to loue God, for the misery of this world is so euydent, and cleare, and easy to know, that euery man may perceyue it. For no man can be honoured, but another shall be vituperat and reputed vyle, nor the one can not bee greate but the other litle: nor the one Ryche, but the other poore. And also this world maie be compared to agreat and a large table, wher vpon there is a lytle and a narow towell the which the one plucketh on the one side and discouereth the table on the other syde, ¶ so taketh all from his compaignon, he that putteth his loue in this world, he endurethe much sorow, for truly all is vanitye, but he that doth set his loue in god, is all his time mery and Joyeous. The loue of God, doth maintaine it selfe, by the perseuerannce, as he him selfe witnes sayeuge.

Qui autem perseuerit vsque in finem hic saluus erit. Mathe. r. chap

¶ Howe the Loue of Father and Mother with other Parentes commeth, And what reuerence and honoure we ought to geue to our Father and Mother. And the maner to loue is wife & Children. And to correct and leade them ni this world.

¶ The.x.Chapter.

THe Second Loue procedeth of naturall & carnal mouing of the courag which constrayneth the person to loue hys Parentes, that is to saie his Father & Mother, and other his kynsfolkes, as nature dothe moue vs. A certayne Philosopher saith, doe not put thy trust in him, whych loueth not his father and his Mother or his Kinsfolkes. For if he do not loue them, it is in maner impossyble that he should loue thee.

Salamon. ¶ Salamon sayth in the Ecclesiastik, in al thy words, in all thy dedes & workes, honoure

honour thy father and thy Mother. And thou shalte haue the euerlastynge benedycyon of God. The benedicyon of the Father mayntaineth and vpp holdethe the house of the sonne, and the maledicyon or curse of the Father, doth vnder mine the foundacion therof, God commaundeth the in the lawe, honour the Father & thy Mother, to the intent that thou maye lyue longe vpon the earth.

¶ Saint Mathewe saithe that he neuer see childe whych dyd euyll intreate hys Father, and hys Mother, but God dyd take vengeaunce on him in this world. Saint. Math.

¶ Plato saith, know wel the man afore that thou loue him. And whē thou shalt knowe him well, then loue hym well, with all thy hearte, it is sayd in degree, that the loue which a man hathe wythe a vyle and vnhoneste person, can not bee but by some vyle occasyon. And saythe, that the good man is corrupte, by the companye of the euyll. And the euyll manne dothe lese hys euyll name, by keepynge companye wythe more honest and better men then hee. Plato.

And

And saithe that thou ought to loue perfectly thy wyfe, for seinge that thou art her husband, she is one of thy membrs, and ye be both one heart and flesshe, god dothe name the woman, the ayde and helpe of the man, for when he had made man he said let vs make aide vnto him, and did take one of the ribbes of Adam, and made therof the woman, in saieng, for this woman the man shall forsake hys Father and hys Mother, and shall Joyne hym onely with hys wife, & they shall be two flesshes in one.

Saint. Paule. ¶ Saynte Paule saith. Men loue your Wyues, in lyke case as Jhesu Chryste loueth hys: whych is the Church. And in another place saithe, loue your Wiues, as your owne bodye, for it is the gyfte of God.

Sidrac. Sydrac saythe, that the possescions and Rychesse commeth and be giuen by the Father of any man, but hys wife is the gifte of God.

Saint. Paule. ¶ Saynte Paule saithe, the Husbande hath not the power of him selfe, but the wyfe, nor the wyfe of her selfe, but her

Husband.

Husbande. And saithe moreouer, thou oughte not to beleue that it is synne to medle it all honoure with thy wyfe, for the Apostelles say, let euery man haue his owne, to auoyde fornicacyon.

¶ Salamon sayth, that a good wyfe, is a boue all the goodes and richesse of this world, for she is the crowne of ye man, & the keeper of the house. If thy wife be euyll, thou ought to supporte and not to blame her, if by no meanes thou canste amende her, how be it gyue her not to muche power of thee. Salamon.

¶ For as Sidrac saythe, beware that thou do not moue thy wife, so that thou shalte cause her to come to more Ire, and wrath. Sidrac.

¶ Salamon saithe that there is no head in the worlde so full of venyme, as the heade of a Serpent, nor no Ire so great as the Ire of a Woman. Salamon.

¶ Tulle saith that, that person whyche is ashmaed of ye companie of his Father and hys Mother, is not worthy to be amongest the Cytezens. Tulle.

¶ Sidrac saith, that he was borne in an Sidrac.

syrynge and wysshyng hym good. The thyrde. is that he wouldde be all wates as one with hys fryende, and partaker with hym in all thynges, for loue that he oweth vnto him. And these thre maners of loue be very good & verrtuous.

Saint Tho. ¶ Saint Thomas saith, that thou maie keepe thy feyend three maner of waie. The fyrste is to loue hym wythe all thy hearte, and that he may knowe it. The second is to do all thynge to thy power, whych thou knowest dothe please hym And the thyrde is to beware that thou doe no thynge that shall despleaſe hym. And saith also that by other three meanes, thou maye keepe him thy friende, that is to say, to laude and praise him in his absence, & to helpe him at his need.

Saalmon. ¶ Salomon saith, that there is nothing to be compared to a faithfull friende.

Duid. ¶ Duid saithe, that when thou shalbe in prosperyty, thou shall find and haue many fryndes. And in thyne aduersyty, thou shalt be lefte all a loue wythout anye fryndes.

Aristotile. ¶ Aristotile saith, that the more dignity

and

and honoure, or rychesse, that a man hath, the more neede he hath of frynds, for one good thing can not be alone, and with out another.

¶ And Salamon saythe, there bee three thynges that be verye pleasant and acceptable bothe to God and man that is to say, concord and amitie of brethezen, loue of neighbours, and the loue of the man and his wife, when they loue the one the other: & saithe that it is a souer aing goodnesse and gifte of God to haue a good wife, he that chaunseth to find a good wife, hee findethe great good and welth. And hee that forsaketh and chaseth from hym a good wyfe, he chaseth from him hys welth and profyte. And saith also that a good wife doth honoure the howse and riches: and an euill wife is distruction of all together and the dishounour of her husband. Salamon.

¶ Salamon willynge to blame the woman saith manie things of them, of the which at this tyme, I will not speake, for there is many good reasons, wherfore a man ought to honoure the womē Salamon.

and accordynge to hys sayenge, a man shall not finde one good woman amongest a Thousande. But I belewe that he speaketh this, as a man angrye and moued for one woman whyche dyd deceiue him. For it is rede in the old Testament, that the same Woman did so muche to Salamon, that for the great loue that hee had vnto her, shee caused him to forsake God, and to worshype Idolles. And shee dyd leade hym so much after her wyll that shee caused hym to be clothed, and to weare Womans apparell, shee caused hym to spynne, and dyd order and leade him after her owne wyll, as if he had ben a child. And these thinges which the womā did vnto him, he speaketh euil of all other, saieng that amongest a thousande Women, a man shall not fynde one good. And that the iniquitie of the man is better, then the goodnes of the woman, but as I haue said afore, he speaketh ther of as it doth please him, for if we will consider & beholde the euill deedes of mē, we shal find thē much greater thē those of women.

Salamon.

¶ How the Loue of Cõcuppyſcence, commeth to men and Women and of the daunger that do chaunce and come of the ſame.

¶ The.xii.Chapter.

OF the Fourthe Loue whyche is commonly called to be enamoured is the loue of concupiſence, which is when the man louethe the woman, for the pleaſure that hee truſteth to haue of her. As thoſe do commenlye, which ſay I am enamored of ſuch a woman: The delectacion of thys loue is all in the corporall & bodely delectacion. ¶ Saint Thomas ỳ Apoſtle ſayth that a man wold neuer loue anye thing if he had not truſte to haue ſome pleaſure & goodneſſe of the ſame. How be it a man ſome tymes ſuppoſethe that thynge to be full of great goodnes, of the whyche commeth euyll. Yet it ſemeth to hym

Saint. Tho.

that loueth such a thinge, that ther can none euill come therof. And as it is so that euery loue cometh by some delectacyon corporall or intellectuall. The loue corporall commeth and descendeth by the fiue corporall senses, or wyttes, as is aforesaide. The intellectuall loue commeth by the imaginacion of the vnderstandinge. And tha delectacion intellectuall is much greater, then the corporall so that all the delyt of the loue of Concupisence is in delectacion intellectuall. And therfore the loue of Concupisence maye not nor ought not to be called loue.

Plato. ¶ Plato maketh mencion therof saieng loue of Concupisence is not vertue of loue, but rather vyce of lechery, when the man loueth his wyfe onely to haue his pleasure of her, or the woman her husbande, for to haue profyt, this loue is very euyll.

Tulle. ¶ Tulle saith, that perfecte loue is that which is not by force, nor by feare and dreade, nor for profite that a man trusteth to haue.

Diogenes

¶Dyogenes ſaith that the loue of Concupiſence commeth by being Idle. And that it is a great Vyce and ſinne, the loue of of Concupiſence, And agaynſte the commaundement of God, whyche ſayth, Couyt not the wyfe of thy neighboure Dyogenes.

¶Saynte Auſtyne ſaythe, that the ſine of fornycacion is perdicion and cleare dampnacion of the ſoule of the whiche thinge our Lord Jeſu chriſt ſpeaketh in the Goſpell. Saint. Auſtin.

Qui viderit mulierem ad concupicendum eam iam ineatus eſt in corde ſuo.

¶Example of the Vertue of Loue. Example.

¶The.xiii.Chapter.

OF the Vertue of Lone, it is redd in Hiſtoryes of Rome, that the kynge Diomedes wolde haue cauſed to cut the heade from the bodye of a woman called Fizolie, for a certain

offence, where of she was accused, this woman came before the king and required him that he wolde geue her pardon and space for. viii. daies, that she might set all thynges in order, and to prouide the better for the healthe of her soule. And the kynge answered that he was contente, so that she wold gyue pledge for her, that in case ý she dyd not come at the day apoynted, that he wold cause to cutte of the heade of the saide pledge. And the woman aunswered, that shee was verye well contente. And that in contynente shee wolde finde a pledge, wherof the king meruailed grealty, for he had thought, that ther had ben neuer a person in the worlde that wolde haue pledged her. And then she did sende for a yonge man, which was of an honeste stocke, the which had loued her perfitly a longe time, & shee him, to whom shee told the hole matter. And incontinent this yong man named Arion did rendre hym selfe prysoner for her, and bynde hym vnder the payne aforesayde, that in case that shee dyd not come agayne,

Exampie.

that

that he was contente to loase hys head. And then the saide woman went home to her howse, and made her Testamet, and did bequeth her goodes, and when the terme drewe neare, euery mã mocked this yong mã reputing great Foly in him, but for all that anye man colde saye vnto hym, he wolde not forget the loue of her. And was contente to suffre death, for to alengthen her life, he loued her so feruently. So the day of ỳ terme came, in the which she seinge the great loue of this yonge man, did rendre her selfe afore the Kinge and requyred that Arion mighte bee delyuered, and then that the Kynge should take his pleasure of her, The Kinge then seinge the perfyte loue that was betwene them, dyd geue her pardon, saienge that it weare great synne to departe so good & perfite loue as they had betwene them, the one to the other.

Example.

¶How Enuye is contrary to the Vertue of Loue. And what Enuye is, and also of the paine, that the enuyous man beareth in hym selfe.

¶ The .xiiii. Chapter.

Enuye whiche is a Vyce contrary to the Vertue of Loue, is in two maners, the Fyrst is to be sorye fo the Welthe and prosperytye of another Man. The Seconde is to be Glade for the euill and aduersity of another man.

Salamon. Salamon saith, be not glad of the euyll that happeneth to another man, for it doth dysplease God. And know ye that he that is glad of the euyll of hys neyghboure shall not be vnpunished.

Saint. Gregory. ¶ Sainte Gregory saythe, that in the worlde is not a greater torment and paine, thē Enuie, for whear Enuie is, there can be no loue. And saith that the greatestte vengeaunce, that thou canst take of hym which beareth thee Enuy, is to do him all the good that tho canst.

Plato. ¶ Plato saithe, that the Enuyous man, is neuer without sorow and payne, nor the Ipocryt without feare and dread.

Saint Austin. ¶ Saint Austin saith, he ye hath enuy in

him can loue no men. And sayth, that it is better for a man to kepe hym from the Enuie of his Kinsfolkes and Friendes, thē from the Enuy of his enemies.

¶ Saynte Austyn sayth, that Enuye is to be sory of the felisitie of another mā. And saith that the enuyous parson hath not onely enuye at greater then he, but at them whych bee egall withe hym, or worse then he. He hath Enuye at those whiche bgreater or better then he, because that hee is not so good or so great as they be, hee beareth Enuye at those whych be egall with hym, because that he is not better or greater then they, he hath enuie also at those which be worse then hee for feare that they become not so good as he, wherfore hee hath Enuye at all maner of folkes. Saint. Austin.

¶ Grace saithe that the Enuyous man brenneth within and without, and saith that the Enuious parson is contente to lese money, to doe domage to another man. Grace.

¶ Socrates saith that he which beareth the vessel of enuy shal haue euerlasting paine Socrates.

paine, the holy scrypture maketh mencion therof sayenge.

Aequam est oculus auertes faciem suam,

Saint. Austin.

Example of Enuye.

¶ The.xv. Chapter.

Example.

OF the Vyce of Enuy it is red in the olde Testamēt that Caim feinge that all thinges of his brother Abell did multiplie, & bring forthe much fruyte, he had so great Enuye therat, that he killed the said Abell his brother, which were the two syste brethren vpon the earthe, & it was the fyrst blonde that euer was shedde vpon the earthe, and all was by Enuye.

Ecc.

¶ How a man ought to take Gladnesse and Joye. And of what thynge

Eccra. ica.

Kind of Gladnesse or Joye is.

¶ The.xvi. Chapter.

Of Gladnesse or Joys.

GLadnesse or Joye is the effecte of Loue, as Prescyan sayth, and it is a contēting and rest of the harte. Prayscyan.

¶ Sidrac saith that the lyfe of man is Gladnes or Joye of hearte, and saithe that for a man to reioyce him selfe to much of things not conuenient is not vertue, but rather vyce. Sidrac.

¶ Saint Austin saithe, doe not reioyce to muche in the loue of the world, for he that to muche reioyseth him ther in, oft tymes hath heuynes therof. And saith that there is no ryches to be compared to the healthe of the body e. Saint Austin.

¶ Senec saythe, bee not proude in thy prosperytie, nor be not angrye nor out of pacyence, in thine aduersitie, for in this worlde is not so Ryche a man, as hee that hath suffycyente. And is contente withe that thinge that hee hathe. And saythe, hee that wolde demaunds of me, who is a Ryche man. I wolde aunswers that it is hee that hathe suffycyente and is contente. And that hee wyche desyrethe all Wayes, Senec.

more

more rychesse is poore.

Boece. ¶ Boece saithe that nature is contente wythe a lytle thinge, if a man will not do it outragious.

Aristotile. ¶ And Aristotile saith (to his Dyscyple Alexaunder,) what angre, Rancour, or Malyce soeuer that thou haste in thy hearte, thou ought alwaies to showe mery and Joyefull counteaunce, and that afore all folkes.

¶ Howe Heuynesse is contrary to Gladnesse, and howe the Wyse Man ought neuer to put any in his hearte, whereof Heuynes and Melancolly may be engendred.

¶ The xvii. Chapter.

Euynesse or Pensiuenesse, is contrary to Gladnesse, after the saienge of Macrobyus, wherof there is thre maners & sorts. The fyrst is whē the person

person gyueth hym selfe more thought and sorow for anye thing then he ought to doe, and this may be called pensifenes. The seconde is, when the parson nother doth, nor saith, nor thinketh any thinge, which is ferme and stedfast, but is like a dead bodye. And therby falleth in Idlenes whych is a greate vyce. The thyrde is for certaine imagynacions, whē the person mouetth him selfe, with greate and excessyfe angre, wrathe and Ire, which is caled Melancholie, wher of cōmeth dispeayre, whych is the greatest vice that can be, as the Philosopher doth saye, In pensifenes or heuines, be engendred many vices, and a mongest all other, is engendryd slothe and Idlenesse, for when the person is pensife & full of Idlenesse, it semethe that hee careth for nothynge.

¶ Salamon saithe, that in like case as golde is assaied and proued in the fournease, so the man is assayed and proued in aduersities that come vnto hym. Salamon.

¶ Plato saithe that the man which hath his health, ought be never to be pensife. Plato.

and heauie in his harte. for anye maner of aduersytie, that maye chaunce vnto hym but ought alwaies to bee of good comfort & arme him selfe with pacīce.

Socrates.

¶ Socrates saith that hee which is not angry nor vexed for any aduersitie that maye chaunce vnto him, he giueth him selfe muche reste, and doth illuminate his scences or wyttes. And saithe that he is pensife and sorowfull which hathe not hynge, but more pensife and sorowfull is hee, whiche was wonte to haue, and hath nothing. And that hee is happy, that is not wont to haue prosperitie for he hath no pensifenesse in hym.

¶ Howe Mellancholye is daungerous And that is Mellancholye, And howe it causeth manye to fall in greate trauayle, paynes and myseryes, and consequently, in greate pouerty.

¶ The.xviii.Chapter.

Mellancholly is a thynge greatlye to bee hated of that person whiche is entangled and wrapped therein, for of Mellancholye commeth poverty, affliction & desperacyon, whereof speakethe. Saynte Bernarde sayeng, I hade lever dye, then to suffre my selfe to fall in Mellancholly. Saint. bernard

¶ Senec saith, Mellancollye is deathe, and the Sepulchre or grave of the life of man, and saithe for anye thinge that maye happen or chance unto thee, bee not Mellancholye nor pensife. And if thou can not keepe thee from it, yet doe not shewe in deede nor in worde, for it belongethnot to a vertuous manne, to showe it hym selfe Mellancholly, for no maner of adversitye that maye happen unto him, for hee that is Mellancholye and pensife for his adversities hee dowbleth then, but a man to ought consider that after adversitie commeth consola- Senec.

cyon and prosperytie. And he that doth the contrary is Mellancholly, and then Idlenes doth enter into hym, and so by the euyll thoughtes that he hath beynge Idle, he falleth so fare in Sloth, that he careth for nothynge nor nothinge wold do but slepe. And thou ought to knowe, that the person beynge Idle, may fall verye soone into many vyces, that is to say, to dystroye hys bodie, and dampne, hys soule, by euyll cogytacyns and thoughtes that may come therof.

Senec. ¶ Senec saythe, that Idlenes is confusion of the vnderstandynge and wytt of the person, the gate of penstuenesse, and mother of pouertye.

Salamon. ¶ Salamon saithe, do not loue to sleeps to muche, for feare that pouertie do not reygne ouer thee.

Aristotile. ¶ Arystotyle saith, that sleepe bringeth much in conuenyence.

Yermes. ¶ And Yermns sayth, blessed is he that vseth good occupacyons in all hys time, and saythe that the Idle and slouthfull person, putteth all his busines at aduenture, and saith that Fortune and aduen

ture

ture helpeth that man which wil helpe him selfe. And the Idle and sloath full persone, is contrarye to hym selfe.

¶ Socrates saythe, that there be Syx maner of folkes, whyche alwayes is in Penfikenes and Mellancholye. The Fyrst maner is of hym that can not forget iniuryes done or sayde vnto hym. The Seconde is of the Enuyous persons which dwelleth and is conuersant wythe folkes newlye come to Ryches. The Thyrde is of him, which hath ben in the place where other haue gotten muche profyte, and cold not profite there hym selfe. The fourth maner is of him which somtyme was Ryche and nowe is poore. The fyfthe is of hym whyche desireth an enforsteh him selfe to come to higher estate and honour thē is mete and conuenyente for hym. The Syxte is of hym, whiche hathe dwelled longe tyme with a wyse man & hath nothinge lerned. Socrates.

¶ Homer saith that by great dyligence, a man commeth to perfeccion. And that dilygence is mother of Rychesse, and Homer.

health of bodye, and saluacyon of soule, and Melancholy & Idlenes is contrary.

Sala-mon. Salamon maketh mencyon therof in the Byble, sayenge.

¶ Robusti semper in abundacia, omnis autem piger in egestate erit.

¶ Crample of Heauynesse. or Pensiuenesse.

¶ The.xix.Chapter.

Crample.

OF Heauinesse or Pensiuenesse, it is redde in the Book of King Alexandre that when the said Kinge Alexandre was deade, his Barons dyd beare hym in a Chase of golde to the Sepulture or buryeng, and there was manye Philosophers, which went after the bodye weppynge, and hauynge greate Heauynesse. And amongesse all other there was one that weepede verye sore sayenge, O good Lorde. Those that neuer dyd

see

see our Kinge Alexandre: did doubt and feare hym. And nowe those that doe see hym dothe nothing regard hym. And another cried withe greate Heauynesse. O cruel death which doubteth nothing, nor spareth nothinge, and which hathe taken from vs that man whych gouerned and ruled all the world. And the other Phyiosophers dyd crye. O iustyce set aparte. O faithfulnesse lost. O courtesie chased away. O gladnesse and ioye eryled. O valilantenesse fledde a waye. O gentlenesse destroyed. And in thys maner they dyd beare hym to the Sepulture, or buryeng with great sorow, Heauynesse, or Pensyfenesse, and Mellancholiy. Cram-pic. Exclamacōs.

¶ Howe the Vertue of Peace oughte to be mayntayned and keepte. And of the greate goodnesse that commeth of the same, And what peace is.

¶ The.xx.Chpater.

Saint. bernard

Peace (as saith Saint Bernarde) is purenesse of vnderstandinge, symplenes of heart quietnes and rest of courage Peace of loue. And company or felowship of charitie.

Senec. ¶ Senec saithe, that Peace is aboue all the goodnesse and richesse of this world. And saythe that he that hath not Peace with him, ought to bye it.

Esaie. ¶ The prophet Esaie saith, that the euil man doth not care for Peace.

Plato. ¶ Plato saythe, haue Peace wyth the Vertues, & warre against thy Vices.

Saint Austin. ¶ Saynt Austyn sayth, that in lyke case as Pride, Discencion and angre distroyeth a house, so Peace and loue doth nourysche it.

a Wise man. A wise man saith thus, if thou wilt haue Peace with thee, submitte thy selfe alwaies to Reason.

Master of the sentēce. ¶ The Mayster of the Sentence sayth, that hee is madde, that is in Peace and doth seeke warre, and saith that Peace causethe good to come. And warre distroyeth it.

Orace. ¶ Orace saythe, that hee whyche dothe

gouerne

gouerne hys will in Peace, gouerneth a greater Realme, then he did gouerne from the East vnto the Weste.

¶ Sidrac sayth, that they be verye happye, which dothe loue and seeke Peace. And saith flye and eschew those places, wheare thou thynkest that there shalbe debate and decencion, for to striue with him that is egall and as good as thou, it is Follye to striue agaynste thy better, it is great madnesse, & to stryue against one worse then thou arte, it is shame. Sidrac.

¶ Saynte Paule makethe mencyon of this, sayenge. S. paul Roma. xiii.

Non in contentione et emulatione. &c.

¶ Howe Ire is contrarye to Peace and what Ire is, And howe it doth distroys and waste the Vertues and bodyes of them that bee entangled with the same. And of the euyll that dothe come of it.

¶ The .xxi. Chapter.

Aristotle.

Ire is a Vice contrary to the vertue of Peace, Whereof the Phylosopher Aristotyle dothe speake sayenge, ý Ire or wrathe is a troublynge of the corage, aleasinge and dystroyenge of bloud, whyche flieth to the hearte to thintente to venge him of Ire. And when the bloud findeth the hearte, there it dothe reste all troubled, and afterward is conuerted into malice and hatred. And of these three Vyces, ý is to say, Indignacion, Ire, & Hatred, do discend & come Discord and Warre.

Salamon.

¶ Salamon saithe, that when a Fole is moued and troubled, doth incontynent shewe hys Ire, but he that doth couer & keepe close Ire is a wyse man. Sand & lead is very weyghtye and heauye, but the Ire of a Fole is much more heauie and weyghtye.

Cassiodore.

¶ Cassiodore saithe, that Ire is mother of all other Vices.

¶ Priscian

¶ Priscian sayth that the greatest Enemie that thou hast, or canst have in this world, is Ire when thou hast it in the. Priscian.

¶ Cato saythe, that a man is naturally inclined to bee moued with Ire, but to perseuer and abyde in the same dothe passe nature. and commeth of the deuil, and therfore euerie man ought to eschewe it as muche as hee can. Cato.

¶ Aristotyle saithe that Ire is the corruptyng and dystroyeng of all vertues. Aristotile.

¶ Tulle saithe that a man ought to bee very slowe, and lothe to be moued with Ire, and verye redye to mercye, ferme and stedfaste in aduersites, And wyse and moderate in hys prosperities. Tulle.

¶ Senec sayth, that Ire is incontinent quenched and deade in a Wise man. Senec.

¶ Saynte James saythe, that a man oughte to bee prompte and redye to heare, slowe to audswere, and ought not lyghtlye to bee angred and moued with Ire. Saint James.

¶ Saynte Austyne saythe, if thou bee mouede wythe Ire and wrathe against Saint Austin.

gaynste anie man, and will therof take vengeaunce, remytte all vnto God.

Saint. Gregorye. ¶ Saint Gregorye saithe that there is three remedies against the vice of Ire, that is to saie, mcke & gentle aunswer, also for a man to holde hys Peace or to geue fewe wordes and the thyrde is, to departe out of the presence of hym that is moned with Ire.

Varro. ¶ Varro saythe that Rychesse can not a byde and indure wyth him which is full of Ire and wrath, and saith keepe thee well from Ire, for it dystroyth reason, and troubleth the vnderstandyng.

Tulle. ¶ Tulle saithe, eschwe Ire asmuch as thou canst, for it will not suffre thee to see the ende of thinges, and saythe that he is in greate reste, that neuer or very seldome, doth moue him selfe with Ire and wrathe. And saith, when thou shalt see anie thinge, imagined against thee, busie thy selfe to tourne it to thy wyll and pleasure, more by gentle wordes fayre meanes, and equitie then by vengeaunce, for vengeaunce is dannable to both parties and equitie is profitable

to

to bothe.

¶ Plato saith, that when a man is inflamed with Ire, hee is like to a house set on fyre, for by the great violence of the fire, a man can nother heare nor see. And in like case as a Shippe hauinge a contrarie winde, can not well be gouerned, so is the corage of man, when he is inflamed with Ire, and can not be well gouerned, and withoute doubte, Ire is a thinge so verye euill and daungerous, that a lytle flame or sparke, maketh a greate fire: that is to saye, of a litle Ire doth there come much euill. And as we do see commonly, the women bee more angry and Irefull then the men. And the sicke sooner then the hole. And the yong people sooner then the old, by this it may be thought that Ire commeth of a peruerse and an euyll corage. Plato.

¶ Saint Augustine saithe, that in lyke case as the euill wine dothe corrupt the vessell wherin it is put so Ire dothe corrupte the body of the man, if it doe tary there from one daye to a nother. Saint Austin.

And

¶ And therfore Saynt Paule sayth.

Paule Epse, iiii. &c.

¶ Sol non occidat super iracundiam vestram.

¶ Example of Ire.

¶ The. xxii. Chapter.

Example.

IF the vyce of Ire, it is redde in the olde Testament. that Dauide the prophete beynge in great Loue wythe Barsabe wife of Vrye, dyd beget a chylde of the sayde Barsabe. And when he did see that she was withe childe, hee did sende for her husbande Vrye, the whiche was at the besegynge of a certaine towne, whiche the saide Kinge Dauid caused to be besieged. And when the said Vrye came, he was informed of the said king Dauid that the child wherwith hys wife Barsabe was greate, was of his begetting. And so the sayde Vrye dyd thinke and beleue none other, but that it was hys owne, but when Vrye came amongest

his

his frendes, they shewed hym how that Kynge Dauyd had gouerned hys wyse, wherwith he was sore dyspleased bothe agaynste King Dauid, and also against Barsabe his wife. And after that time wold company no more with her. And when Dauid understode that the sayde Urye had forsaken his wife, he was so full of Ire and wrathe in his heart, that he did write a Letter to the Constable of the Hoste, wherin Urye was, which Letter did containe, that he should put Urye is farre forth in the battaile, that he should be slaine. And so it was done. Example.

¶ Of Chastitie, and howe she oughte to be withholden, obserued and keapte, & the perylles that the wyse sheulde flie, for feare to leale such Uertue.

¶ The. xviii. Chapter.

Chastytye. (As Tulle saythe,) is a Uertue by the whyche the wyll and desyre of the Flesshe Tulle.

and of Lechery is refrayned & subdued. And the person that is chaste, maye bee compared to ỳ Turtil Doue, the which for no maner of thing, will make a faut or offence to her fellowe, but keepe her onely vnto him.

S. Hierome. ¶ Sainte Hierome saith, that is soone losse and destroyed in hym whyche will not refraine his tongue, hys eyes, and hys harte. In the Sume of Vyces, it is redde, that hee which will haue perfite Chastytye in hym, he must keepe hym selfe principally from fire thinges, that is to saie, from to muche and excessive Eatinge, and Drinckynge, wherof is redde, in the lyfe of Holy Fathers, that in like case as it is impossible, to w̃ hold the fire, that it do make no flambe, after that it is well lyghted, so it is impossible to refraine the will and the desire of Lecherye, after the bodye is replete and full of delicious meates & drinkes. The second thinge which is necessary, to keepe Chastity is, that the person be be not Idle.

Example.

Dauid. ¶ For Dauid saith, that Lecherye dyeth in

in hym whyche is not Idle, the thyrde thinge is that the man and the woman be not conuersent togyther.

¶ For Saint Barnard saythe, that the man and the woman to be famylyer togither, and to kepe them from synne, is a greater and a harder thynge, then to cause the dead bodyes to ryse agayne to life. The fourthe thynge is, not to be conuersant with Harlotes and persons of vycious lyuinge. The fifte is not to haunte or to goe to those places where cõmonly the synne of Lecherye is vsed. ¶ For Saint Syluestre saieth, that the synne of Lecherye hathe the manner of the Ape, whych doth all thinges that he seeth done afore hym. The syxte is, to kepe hym that he do not haunt to much great festes and bankets, for there is must commonlye muche daunsinge and singing, many euyll and vayne wordes spoken, & many wantõ countenaunces, which doth engendre the Vyce of Lecherie, by the pleasure and delyght that the person doth take therin, I saye that the delyght & pleasure whych is in good,

Saint. bernard

S. siluestre.

maner, aud in honestye, is much to bee praised, but the delyghte and pleasure that the person doth take therin, for an euill intente is to bee hated & abhorred.

¶ Example of the Vertue of Chastitie.

¶ The. xxiiii. Chpater.

Example.

My lyfe of Holy Fathers it is redde, touchynge the Vertue of Chastitie, that ther was a certayn Nune whych was yong and very fayre, of whom a Noble man dwellyng therby, was meruailous sore Enamoured of. And desired her manye diuerse tymes, that she wolde consent that hee might haue his pleasure of her, but this sayde Nune wolde neuer consent vnto him. And refused him with great abhominacion, then this Noble man seinge that by no maner of fayre meanes hee colde obtayne hys purpose, by reason wherof hee was full of Heauynesse and Mellancholye,

Mellancholly, dyd purpose in his mind to take her by force. And thernpon hee came to the Abbey where this Nunne was. And there dyd take her by Force and Vyolence, intendynge to leade her home wyth hym vnto hys Place. And when this Nunne did see that she could not obtaine mercye and grace of hem. And that ther was no remedi nor help, and resistinge to be had, shee demaunded of hym, what was the cause that he had suche fauoure and Loue vnto her more then to other? For there is (sayde shee,) manye better and fayrer in thys Abbey then I am. And this Noble man aunswered her sayenge, I am so enamoured of you that it semethe me, that there is neuer a Woman in thys worlde. that hath so fayre Eyes as ye haue. And that is the cause, that I haue suche Loue vnto you. Wherfore purpose youre selfe to come wythe me. And then shee seynge, that there was no remedye, but that shee shoulde goo wythe hym, shee dysired hym that it woulde please hym to lette her goo in

Example.

Exam-
ple.

to her Chambre to fetch certaine stuffe that she had there. And that shee wolde come to hym againe incontinente, this noble man said go your waies and tary not, for here I will tarye for you. And then shee went into her Chambre, and with a knife did take both her eyes out of her head. And this done, shee came out of her Chambre all bloudye, and did presente her selfe as well as she could a fore this Lord, as she had promised him and when thys Lorde dyd see her thus dysfygured and that the eyes were out of her, as a man out of his witte. And the sayd Nunne did continue still in the Abbey, and was better contente that she had loste her Eyes, then to haue had lost her Vergynytye.

¶ Howe Lecherie is contrarie to Chastytye. And in howe manye sortes it is deuyded, then is shewed the daungers that come therof, as wel to the bodies of men, as to theyr Soules.

The

¶ The .xxv. Chapter.

Lecherye is a Vice contrarye to the Vertue of Chastitye. And as it is redd in the summe of Vices there bee foure maners and sortes of the same. The fyrste is Fornication, and that is when the man and the woman beynge not maryed, do medle fleshlye togither. The Seconde is Adulterye, and it is when as well the one as the other bee Maryed. The Thyrde is when a man dothe meddle flesshlye wyth anye of his kynswomen. The Fourthe maner is suche, that it ought not to be named, for it is so vyle, so abhomynable and great a synne.

¶ Saynt Gregorye saith, that Lechery consumeth and destroyeth the body, and causethe a man to lease hys good name, dampneth his Soule, offendeth the person, and offendeth god, and now adaies

Saint. Gregorye.

the world is greatly inclined to the sin of Lecherys.

Senec. ¶ Senec saithe, that he wouldе that all Lecherous persons should be stoned to deathe, as they were in the olde tyme. to the entent that a man might beware and keepe hym selfe the better from it. And sayth that albeit that the greatest delyght and pleasure of thys worlde is Lechery. Yet neuertheleſſe if thou doe well consider the ende and the begynninge of the same synne, thou shall find nothinge therin but all myschyefe and wretchednesse.

Salamon. ¶ Salamon saith, so lytle tyme & space as a man myght beare fire in hys Bosome without brenning of him selfe, so lytle space might not a man bee amongest women without sinne. And sayth that ofte times Lecherous Persons do commyt Lecherie by theyr sighte.

Orace. ¶ Orace saithe, that Rychesse doe bring Warre, & Women do bryng Lechery.

Aristotile. ¶ Arystotyle saythe, beleue stedfastlye that Lecherye dystroyethe the bodye, shortneth the lyfe, corrupteth the Vertues,

tues, breakethe Gods lawe, consumeth the Richesse, taketh away the strength, kylleth the soule, dystroyeth the syght, bryngeth the person to olde age. And sometyme doth make hym parlytike.

¶ Duyde saythe, that the Lecherous person beynge yonge dothe synne, but the olde Lechoure dothe dote. For an olde Lecherous person when he can not doe the deede yet doth he take pleasure in dishoneste touchynges. And saythe that in battaile and warre be men stroken wythe speres and swerdes. And in peace they be stroke with euyll wordes, and thoughtes. Duid.

¶ Hermes saythe, that the Vyce of Lecherye dothe quenche all Vertues. And that there is nothynge more mortall to mankynd then Lecherye, except it bee amongest those persons wher it is lawfull, as betwene the man and hys wyfe, in trust to haue Children. Hermes.

¶ Saynt Gregorye saythe, spekynge of Lecherye in a sertayne hystorye. O Fyre of Lecherye. Whereof the mouthe is Glotonye, the flame is Saint. Gregorye.

Pride the sperkles be corrupt wordes, the Smoke is euyll name, the Asches be pouertye, the Ende is the tormente and paine of Hell.

Wherof Saint Peter speaketh saieng

ii.Peter.iii. ¶ Voluptatem existimantes diei delicias coinquinationes et macule delicis affluentes in conuiis suis lux briantes vobiscom.

¶ Of Force or Strengthe. what it is The maners and comparysons of the same, and who maye be called Stronge, & of those also which be alwaies Stronge.

¶ The.xxvi.Chapter.

Macrobius.

Orce or Strength, after the sayenge of Macrobyus, is in three maners and sortes. The Fyrste is to bee Stronge by Nature,

the

the whiche thinge is no Vertue. The Second is not to Fere and Dreade perylous, and daungerous thinges. And the Thyrde is Pacience, these two maners be good.

¶ Tulle saithe, thou ought to be strong in Battaile. And to sustaine and suffre pacientlye the aduersities, and euylles that come vnto the. Tulle.

¶ Senec saythe, that the man is loued and praised for his Loyaltie or faythfulnesse, and for his Valliauntnesse. Senec.

¶ Socrates saythe, that somtime it is better to flye, then to die, notwithstandyng that Hermes sayth, that he did see a Knyght, whyche was reputed verye hardy, thou doest flye from Honorable death, to lyue wyth shame and rebuke. Socrates. Hermes.

¶ And Socrates saithe, that there is Valliantnesse in dyuers & many sortes & maners, that is to sate of those which be hardie and Vallyante, when they be constrayned other to fyght or to dye, as those which doe fighte vpon the Sea in theyr Shypes. And this Valliantnesse is by force & constraint. Another maner Socrates.

their Shyppes. And thys Wallyant nesse is by force and constraint another maner there is, that somtime a man is hardye and Wallyante, as when that he knoweth that he hath the ayde an companie of other. Of other therbe, which be bardie & Walliant when they know, that those agaynst whom they do striue be Cowardes and ferefull, of other ther be, whiche be stordye and hardye in all thinges, and fearethe nothynge. And this is a beastlye hardynesse. And also all the other be not perfite. The First maner is perfite & Vertuous, as when a man is Hardye and Wallyaunt to flye shame and dyshonoure. And to doe no domage nor outrage to anye person, no ther in bodye nor goodes. And also to defende hys Countrey.

Socrates.

¶ Socrates saithe, that the Vertue of Force or strength, maketh the mã pardurable when he doth put his strength to resiste Vyces, to maintaine reason and Justice, and not be proude in hys prosperytyes. And also to fyght against the desires of the flesshe.

¶ Saint

¶ Saynte John Euangelyste saythe in hys firste Epistle. John euangelyste.

¶ Scribo vobis in venes quoneam fortes istis verbum dei manet it in vobis et vicistis maligium.

¶ Howe Pacience causethe a man to beare caselye the Paynes and Treuayles of thys world, and how many sortes ther be of Pacience.

¶ The. xxvii Chapter.

Pacyence is a Vertue by the whych we suffre in our heartes the aduersities and euilles, that be done and saide vnto vs, wherof the Mayster of sentence doth speake saieng, the vertue of paciente is remedye agaynste all aduersities. And saith that all the euilles and aduersities, that thou shalte haue shall bee more lyghte and easye to beare

Master of sentence.

beare and suffre if thou haue pacyence, thou shalte not be Pacyente so longe as thou arte Couetous.

Aristotile. ¶ Arystotle saithe, that the man maye be prayſed, and may be knowen in thre maners and sortes. The Pacyente is knowen in hys aduerſites and trybulacyons. The Hardy and Vallyant man is knowen in the Warr, and Battailes. And the Frend is knowen at nede.

Socrates. ¶ Socrates saithe, let vs suffre & take in Pacyence that thing which Fortune dothe geue vs, for it is greate Folye to strive againſte it.

Salamon. ¶ Salamon saith, that it is better to be pacient, then to be stronge for hee that is Paciente, gouernethe hym selfe by greate wysdome, as Job dyd, which had greate Pacyence in all hys aduerſites. And saithe that the strongeſt man that is, is hee which can couer and kepe secrete his pouerty.

Senec. ¶ Senec saith, that there is two maner of Pacyence in this world, the one is to suffre and endure Paciently the aduerſities and tribulacions that a man hath.

The

The other is, to refraine, & to abstaine from hys desires and will. And saith also that the Vertue of Pacience doth order and keepe the tongue.

¶ How that Feare and Dread, be contrary to Strenthe and Vallyantnesse, and what Feare is and who those be that be feare full, & for what cause.

¶ The.xxviii.Chapter.

FEare and Dread bee Vyces, contrarye to Strengthe and Valliauntnes. And they bee thre maners, after the saienge of Pytholome. The Fyrste is to be fearfull in hys corage without anye occasion, but onely by Imagynacion. And this is properlye called Feare. The Seconde is to feare and Dread a thinge more then neede is. And that is a greate vilenes and shame. And the thirde is, not to be able by Reason of Feblenesse of corage to suffre adversities. And thys is called

Feblenesse,

Feblenesse, whan the man is vyle of hearte, which is to great a vyce. Thys man whiche is so vyle of hearte, and so Fearefull, maye bee compared to the Hare, whyche is the moste Fearefull Beaste of all other, for the Hare hathe the condicyon, that when shee is layde in the wode at her ease, if shee doe but heare the leaues of the trees shake, she dothe ronne awaye for Feare, manye there be that doe resemble the Hare in this maner, which hath so vile and feble hearte, that for a lytle or nothinge they be abasshed and afrayde.

Salamon. ¶ Salamon saythe, that the one of the causes whiche causeth the man to be fearefull, is the knowledg ẏ he hath to be reproued of hys euill workes.

Tulle. ¶ Tulle saythe, wylte thou bee wythout feare, doe well, and speake but lytle. And saythe that it is a more cruel thynge to feare deathe, then to dye. And that the remedy of a feble and vile hearte, is not to feare Death.

Cato. ¶ Cato saith, doe not feare the laste end of the lyfe, for he that dothe not regard,

but

but dyspraiseth the ende of the lyfe, hee feareth not deathe.

¶ Pythagoras saythe that deathe can not be boughte, nor no man oughte to feare it, but suche as hyue done muche iniquitye, and feareth to bee dampned for theyre Vyces after theyre deathe. And saythe that the doubte and feare of deathe, is verye well manyfeste, for by it is made transmutacion of the transitorie and finall worlde, to the euerlastinge and perpetuall worlde. Also of the worlde of Follye and vanitie, to the worlde of Wisdome, Truethe, and of Reason, of the worlde of payne and laboure, to the worlde of consolacion and of felycytie. And saithe, that it is great meruaile of those whych feare & doubt deathe. And doe alwaies contrarye to theyre saluacyon. And sayth, that hee whych liueth well and vertuously in this world, ought to truste to make his ende well. And saith also that death is good bothe to good and euyll men. To the good menne, to the intente that

Pithagoras.

they

they maye haue the rewardee of theyr goodnesse. And to the euyll, that they maye commite no more synne, nor doe no more euill to the people, and saythe that it is better dye, then liue w̃ shame. And therfore he saithe vnto a mã which dyd flye from the Battaile. Thou doest euyll to flye from honorable deathe, for to liue with rebuke and shame.

Socrates.

¶ Socrates saythe, that hee dyd see hys wyfe weepe, when hee was taken out of Prylon to bee led to his death. And he saide vnto her, wherfore doest thou weepe mynne owne wife. And she aunswered, haue not I a good cause to wepe when I see you ledde to deathe wythe great wronge, and wythout cause. And then he aunswered that the man ought not to feare deathe, for there is no maner of paine or bitternesse in it, but the feare that a man hathe therof. A wyse man beinge sicke in hys bedde, caused hys Sonne to come afore hym, that hee might talke with him of Deathe. And saydde vnto hym, my Sonne haue abstinence with thee, and refraine thy will,

for

for if thou dyspraise the worlde, and the dyuers chaunces therof that euery daie dothe ronne and happen in abstayninge from those thinges which god hath prohibited, thou shalte desire none other thynge but death, Sonne speke alwayes of God, and he shall put in thy mouthe good wordes. Sonne doe not put thy loue in this world, for it is transitorye, and deceyueth all those whiche doe put theyr trust in it, sonne suffise thy selfe, and bee content withe that God hathe geuen thee, and do not coueit the goods of other men. Sonne vse temperaunce in thy lyuing, and be conuersaunt with wise folkes, and so thou shalte get wisdome, be meke humble, and be no mocker, dispraise no man, and do not speake to much, for I haue repent me more for my large and to much speakinge, then I hane for holdyng my peace, or for litle speaing. Sonne I pray the beware the cock do not wake erlier in the morning then thou, doubt and feare God, and be ware of vainglorye, if thou haue anye seyence, and doe not be stowe it in good

vses, it shall doe the more domage and hurte then profyte. Beware that thou speake no vaine & vnprofitable words, be not prowde for anye maner of Ryches. And doe not dispraye for any maner of aduersities that may chaunce vnto thee.

Socrates. ¶Socrates saythe, that death flyeth alwayes from hym, whych doe not feare it. And is alwayes nere to hym, which dothe feare and doubte it. And saith in another place, that thynge whych thou can not eschewe, sustaine and suffre it Pacyentlye.

Saint Austin. ¶Sainte Austyne saythe, that there is nothyng so sure as Deathe, for Deathe hath no mercye of the Poore, nor beareth no honoure to the Ryche. And so spareth no maner of folkes.

Hermes. ¶Hermes saythe, that deathe is as the stroake of an Arrowe. And the lyke of a mã is in lyke case as the stroke, which tarieth a good space or it come, against the feare to die, syre thinges doe assure vs. The fyrste is the death of the body, by the whyche euery man is ryght sure

to passe. The seconde is that death maketh ende in all thinges of this worlde. The Thyrde is, the necessytie to dye. The fourthe is, that we see other dye afore vs. The fifth is, that god hym selfe dyd dye. The syxte is, euerlastinge life that commeth after thys.

¶ Salamon maketh mencion there of sayenge. Salamon.

¶ Memor esto quoniam non tardabit mors.

¶ Of Suertye, and howe manye maners there is therof. And howe Feare and Suertie do strive togyther by dyuers Languages.

¶ The xxix. Chapter.

Uertye is not to doubte the domages and hurtes, that may come in ye ende of thinges begon. And there is two maner of Suertyes. The one

is of Follye, as he which goeth to fighte agaynste his Enemyes naked without harnesse, or hee whiche fearethe not to sleepe by venymous beastes, the other is of wyt and of vertues. The office of Suertie is to giue comforte, and resiste euill fortunes, whiche come vnto the man, for a man ought to trust, that goodnes and prosperitie shall come after the aduersities.

Drace. ¶ Drace saith, that he which dothe fixe his hearte in goodnesse in his prosperyties, shalbe sure in his aduersities. Againste thys Vertue of Suertie, dothe strye oft times, Feare in thys maner. Feare sayth to the man: thou shalt die. Suertye aunswerethe, it is a naturall thynge and no payne, I dyd come into thys world vnder such couenaunt, that I should goe out of it againe, the lyfe of the man is but a pilgrimage, when hee hath gone farre inoughe, hee must retourne, it is a greate Follie and madnesse to feare that thinge, whyche can not be eschewed.

Lucan. ¶ Lucan saithe, that Death is the laste paine,

payne, and therfore a man ought not to feare it, and saith that death is the laste terme and ende of all thiges.

¶ Senec saith, that he which prolõgeth his life, yet for all that he can not escape from deathe. Feare saythe thou shall die. Suertie aunswereth, I am not the fyrst nor the laste. For there be manye gone a fore me. And all the other shall followe me, it is the ende of mankynd. There is nothinge that greueth, which commeth but once, for death is commõ and egall to all. Feare saythe, thou shall haue in thy lyfe muche payne, sorowe and tribulacion. Suertey aunswereth, to delyuer me from all these euylles, I must dye. Feare saythe, thou shall dye in a straunge Countrey, Suerty saith, Deathe is not more greuous without the house thē within. Feare saith, thou shall dye in thy yonge age. Suerty aunswereth, Death is common as well to the yonge, as to the olde, and maketh there no maner of dyffereuce. But I wyll that thou know, that it is the best dyenge, when a man hath the greatest

Senec.

pleasure to lyue, it is a very good thing to dye, afore a man desire Deathe. If Deathe take me when I am yonge, it shall not take me in olde age.

Iuuenall. ¶ Iuuenall saythe, that deathe ought to be so much doubted, as ought to be buryed. Suerte aunswereth, I doe not care, for it shalbe verye small domage vnto me, when the person is dead, hee carethe not what becommeth of the body, whether it be brente or eaten with wylde Beastes. I will that thou know that the Sepulture or Buryeng, was not founde to the vsage and profite of the deade bodyes, but to the intent that ye Caryon of ye dead bodys shoulde be taken out of ye sight of liuig persons, feare sayth, thou shall be Poore. Seurty aunswereth ther is no man poore, but such as thinketh that hee is poore. Feare saythe. Alas what shall I doe, I haue loste my frendes, my wyfe, my chyldren, and all bee deade. Suertye aunswerethe, hee is a Foole that wepeth, or maketh any sorow and lamentacion for those that be deade, seynge that all

must

muſt dye, the wyſe man oughte neuer to take dyſcomfoꝛte foꝛ the death of any perſon, noꝛ of hys chyldꝛen, but hee oughte to ſuffre it as pacyentlye as hee dothe looke foꝛ hys owne deathe, and to take comfoꝛte in hym ſelfe. And moꝛe to doubt and feare that which foꝛtune ought to ſend hym.

¶ Lucan ſaythe, that Feare of euyll chaunce, oꝛ foꝛtune, dothe put the perſon in many greate perylles. But hee is verye ſtronge that can ſuffre fearfull and doubtfull thinges. Foꝛ the man is knowen in his aduerſities. Lucan.

¶ Senec ſaith, that there be mo thinges wyche doe Feare vs, then that doe hurte vs. And we haue oft tymes moꝛe feare in the mynde and thought of the courage, then of the woꝛke oꝛ dede, and therfoꝛe a man of good courage ought, not to haue feare afoꝛe the tyme, foꝛ peraduenture that wherof he hath fear ſhall neuer come. Senec.

Feare ſaythe, thou ſhalbe exylde and caſte oute of thy countreye. Suertye aunſwerethe, the countrey is not foꝛ

byd me, but the place, for all that which is vnder heauene, is my countreye, as soone shall I finde and haue my necessities in other countreies as in myne owne, euery Land is the countrey of a good man: as the sea is the countrey of all fisshes. In this maner feare doth alwaies strive with Duerty, and neuer giueth good counsayle.

Drace. ¶ But Drace saythe, the man that hath a free and good courage doth not doubt feare, for as it is afore sayd, feare commeth of a feble heart, & yet many wyse men saye that there be manie thinges whych a man ought to feare & doubt, as is conteyned in the Chapter folowing.

¶ Howe the Wyse man oughte to doubte, And howe by doubts and Feare manye times the men become Vertuous.

¶ The.xxx.Chapter.

The

The Enemye of Hell ought to be doubted of euery wise man.

¶ For Salamon saith, that happye is hee whych doubtteth and feareth the Enemye of Hell. And that the man oughte to beware of hym, for if hee doe, hee shall not nede to doubte any perill. And thou ought not to beware and keepe thee onley from thy greate enemyes, but also from the least in the worlde. Salamon.

¶ Yet neuertheleſſe, Duid saythe, that a man ought not to be so doubtefull and fearefull that hee make doubte of that thinge, wherof no doubt is to be had. Duid.

¶ Salamon saith, that a man ought not to doubte his enemie for his subtylyty and crafte. And if he be a Foole, for his mischiefe and shrewdnesse. And sayth, that when thou shalt haue a fryende, it is necessarye, that thou be a fryende to his friendes, and saith, keepe thy friend abous all thyngs, and consdre the losse that thou shuld haue if thou did lese him for in lesinge thy friend, thou shall pur- Salamon.

chase and get manie enemies. And thou oughte to consider and thynke, that the least of thy enemyes is greater and of more power then thou arte.

Socrates. ¶ Socrates saythe, that the man which goeth about to get his enemyes, dothe trauayle for hys owne dystruction, for he whych hath manye enemyes, ought to lyue alwaies in great doubt and fear of hys life. And saythe, that one of the greatest wittes that a man maye haue, is to knowe how to make of his enymy hys fryend. And saythe that thou ought not to repute thine enemye as a smale and a lyght thynge, for hee maye hurte thee more then thou do thinke, be he neuer so small of power.

Senec. ¶ And Senec saythe, that thyne enemyes bee somtyme more profitable to thee, then thy fryendes, for thou doest keepe thee from fallynge into manye daungers and Folies, for fear of them, and taketh paine to keepe thine owne, for it is better to resiste and wythstand theyr will and malyce. And saith that if it chaunce thee to speake with thyne

aduersary,

aduersarye, beware that thou doe not
showe hym thy secrete, for then thou
should teache hym thy distruccyon.

¶ Pythagoras saythe, that if thou wilte dysprayse thine enemy, shew alwayes countenaunce, as thou woldest him no maner of harme, nor that thou art hys enemye. Pithagoras.

¶ Salamon sayth, beleeue neuer thyne enemye, and if he do humble hym selfe to thee, yet doe not trusste to hym. For if he see his time to do thee displeasure, he will neuer be satisfyed of thy blood. Salamon.

¶ Saint Austyn saith, that as in warre the Soldiers be neuer nother daie nor nyghte oute of theyr harnesse, but alwaies in redinesse, and specyally when they be neare to theyr enemies. So duryng this lyfe, we ought not to be boyd and vnfurnysshed of vertues, to the intent that we be not as he, which his enemye doth find out of harnesse, wherof the Gospell maketh mencion saieng. Saint. Austin

¶ Dum fortis armatus custodit atrium suum in pace sunt omnia que possidet.

¶ Now

Of good Fame.

¶ Howe good Fame ought to go afore meu. And of the goodnesse that commeth of the same.

¶ The.xxxi.Chapter.

Ood Fame, is a Noble Vertue & much ought to be praised & ought to be prefered aboue al Richesse, for it is approbate by the Law & by custome. And knowe thou, that for any profite of the worlde, thou ought not to lease thy good fame, for the profite that commeth of euill renome and Fame, is losse and not winninge.

Senec. ¶ Senec saithe, that no man can showe in him selfe, but that which is in him.

Saint. Austin ¶ Sainte Austine saithe, that Ipocrysy is Treason.

Salamon. ¶ Salomon saithe, if thou wylte haue good renome and Fame, fly and eschew the delites of the flesche, and in another

place

place saythe, if thou will be well renomed and Famed, be not Lecherous.

¶ Cato saithe, that Lechery and Couey tousnes be contrarye to good renome and fame. Cato.

¶ Arystotle saythe, that good Fame maketh the man to be verye cleare and bright in this worlde, and to bee acceptable in the presence of Prynces. Aristotile.

¶ Senec saithe, that the good Renome & Fame of the persons is fear of sinnes. And saith, inforce thy selfe to haue good Fame, for it shall endure longer wythe the, then all the treasures of the world. Senec.

¶ Salamon makethe mencion there of sayenge. Salamon.

¶ Curam hebe de bono nomine, magis enim per manebet tibi quam mille thesauri preciosi.

¶ Howe Glotony is a daungerous vice and of the greate euill that commeth therof to the bodyes of men, & how the vertues of men be distroied and corrupt by the same.

¶ The

¶ The.xxiii.Chapter.

Lotony, is an inordynat desyre and wyll to eate and drynke, and is all contrary to ye Vertue of Abstynence. It is rede in the summe of Vyces, that ther commeth muche euill to the persones by the Vice of Glotonie. For that same Vice dothe take awaye the Memory of the person, distroyeth the Senses or Wyttes, consumeth the Understandynge, corrupteth the blood.

Dystroyeth the syghte of the eyes, makethe the spyrite feble, and doeth stop and let the tounge, dystroyeth the body, bryngeth Lecherye, shorteneth the life of the man. And dothe engendre many and great sickenesse, whyche doe cause the person sodenlye to dye, or doe cause him to lyue in greate paine, and saythe that ther is mo folkes which die by reason of excessyse eatynge and drinkynge, and by inordinate lyuing, then by other mortalytye. And saythe that women

and

& wyne do cause many good men to err.

¶ Arystotyle saythe, that hee is a verye beasse whych followeth the will and appetite of hys mouth. And sayth that he whiche dothe fyll hym selfe full of good meates and drynckes, that he doth seke hys death, more then his life. And saith that hee whych wyll lyue cleane, and in healthe, let hym beware of to much and excessyue eatinge and drynkynge. Aristotile.

¶ Ipocras saythe, that haboundaunce of wynes and meates distroyethe the bodys, the soule, and the Vertues. Ipocras.

¶ Saynte Gregorye saithe, that when the Vice of Glotonye hath the dominacion and power of the person, it shall cause hym to lease all the goodnesse that euer hee dyd. And that when the body of the person is not gouerned by abstynence, all the Vertues, of the same person be drowned. Gregorye.

¶ Wherof Saynt Paule maketh mencyon sayenge. Paule.

Nutbus

¶ Quibus finis interitus quorum deus venter est, it gloria in confusione corum terena sapient.

¶ Howe Abstynence is that where of Glotonye is consumed. And by the goodnesse that is therin, And that maye come ther of.

¶ The.xxxiii.Chapter.

Abstynence is a Vertue, by the whych the desire of Glotonye is refrained & quenched. Salamon saythe that hee which lyueth by Abstinence, doth alengthen hys lyfe.

Salamon.

Saint Austin.

¶ Saint Austyn saith, that in like case as a man dothe straine the raine of the bridle to stop the horse. So ought a man

to stop the horse. So ought a man to constrayne and refraine him selfe from the synne of Glotony, by the Vertue of abstynence, a man doth get and purchase in this worlde the treasoure, whiche is aboue all other treasours, that is to say helth of bodye.

¶ Sidrac sayth, that there is no riches in this worlde to bee compared to the helth of the bodye. And by abstinence a man doth purchase helth, & increasinge of hys lyfe, and doeth eschewe glotony, that is to say to abstayne from excessiue eatynge and drinkynge, for to fyll hym selfe full of meates, the stomacke is greued therwith. And it doth nourysche (as is aforesaide) manye greuous dyseases, and in especyall the gowte. And doth cause the breath of the person to stinke. And manye other euylles come ther of to the person, of the whyche ofte tyme followeth sodaine deathe. Sidrac.

¶ Howe Constancy and Inconstauncye, be dyfferent, and how Constaunce is a Noble Vertue, and what Inconstauncye is. Ca.

¶ The.xxviiii. Chapter.

Constancy, is to be firme and stable in one purpose without raryenge.

Tulle. ¶ Tulle saith, that it is a very great & a good thyng for a man to bee stable in those thinges which he will saie or doe.

Isidore. ¶ Isidore saithe, that he is not worthye of praise, which doth begin any worke, but he whiche makethe an ende therof. Yet notwithstandyng a man ought not to be so styffe in those thinges which he hath to doe, that he to fall into the vyce of Obstynacye. Obstinacie is, not to chaunge his poupose, for anye counsaile or for anie thinge that maye chaunce therof. Inconstauncy is a vice contrary to the vertue of Constauncye.

Senec. ¶ Senec saithe that Inconstauncye is not to be ferme and stedfaste. And it maie bee compared to the Swallowe, whiche dothe frede and nourysche hyme selfe, in flieng here and ther. & so doth Inconstauncye, whiche dothe put all thinges at aduenture.

Of Noblenes of Courage.

Of the Vertue of Noblenesse of courag of men. And howe the men be ofte times prayſed by reaſon of the ſame.

¶ The.xxxb.Chapter.

NOblenesse of Courage, is to hede and mynde Vallyaunte, Noble, and Vertuous things. And it may be compared to the Griffon which is a beaſt of ſuch nature, that he wold rather let him ſelf die for hunger, then he wolde eate of Caryon and ſtynkynge fleſhe.

¶ Saint Auſtin ſaith, in ſpeaking of the highnes and Nobelnes of hart, that the Lion maketh neuer war with the Antes, nor the Egle with the Flyes. Saint Auſtin.

¶ Tulle ſaith, that the Courage of vertuous perſones is knowen by theyr great workes. And ſaith that there is nothinge ſo ſtronge and ſo ſharp as the heart and courage of the man. Tulle.

¶ Example of Noblenesse of Courage.

Example of Noblenesse.

¶ The.xxxvi.Chapter.

OF Noblenesse and highnes of Courage, it is red in the Hystoryes of Rome, that there was a Phisicion that serued a Baron, the which Baron made great warre against the Romaines. This Phisicion came on a daye to the Senatours of Rome, and to the Counsaile, and saide vnto them. If ye will geue me a good summe of money, I wyll poyson my Maister, which hath done you so muche euyll. And they aunswered, we wyll not vanquyshe hym by treason, but by force and strength. And then they dyd shewe the case to the Baron, to thintent that he myght beware of the Phisicyon.

¶ Of Vayngloryе. And howe manye maners there is therof, And howe Vayngloryе is to be dispraised.

¶ The.xxxvii.Chapter.

Vainglorie,

Of Vainglorie.

Vainglorye, is a Vice contrarye to Noblenesse of Yearte. And ther is three maners of Vainglorye. The first is when a man doth cause him selfe to be more estemed praised and honored then it apperethe vnto hym.

¶ But as Saynte Thomas saithe, it is no Vyce to haue the wyll to be good or to be well named, and famed, when he saythe that good name and fame is better then great Richesse. The seconde maner of Vayngloryie is when a man doth vaunte, boste, and prayse him selfe for any maner of thing, for it is a thing not semely nor conuenyente for a man to praise him selfe. The thirde maner of Vainglorie is for a man to shew him selfe rycher, then he is. And to shewe him selfe more vertuous then he is, for it is Ypocrise. The vice of Vainglorie, maye bee compared to the Peicocke, whiche is so full of Vainglorie, that all his fethers, in spreadynge his tayle in maner of a whele, for to be prayseed. In

S. Thomas.

the Summe of Vyces it is redde, that when the person shall haue ouercome all Vyces, yet Vanynglorie dothe tary wyth him.

Cato. ¶ Cato saithe, if thou wylte please God, eschewe Vainglorie.

Plato. ¶ Plato saythe doe not praise thy selfe, but let another man prayse thee.

Gregorye. ¶ Saynt Gregorie greatlie doth blame the Vainglorie of Ipocrytes. And saith that theyr Vayngloryie, is not but a fantastike vision, which sheweth outwardlye, that thinge which is not within.

Iesu Christ. ¶ Iesu Christ saith in his Gospell, speakinge of Ipocrytes.

¶ Ve vobis hipocrite qui similes estis sepulchris de albatis qui foris apparent hominibus speciosa: intus vero fuit sunt plena ossibus mortuorum.

¶ Example of Vainglorie.

¶ The. xxxviii. Chapter.

OF Vainglorye, it is redde in the lyfe of Holye Fathers, that an Aungell,

Aungell, on acertaine time kepte companye with an Hermite And as they wente togyther, they passed by a place where there was a deade Horse, which dyd stynke verie sore, wherfore the Heremite did stoppe his nose: but the Aungell did not so, nor did not regard it, and as they went a litle further they passed by a fayre gardaine, in the which there was a faire woman. And Richelye appareled, and very full of vainglory, and incontinent that the Aungel did se her, he did stop his nose, the Heremyt seing this, dyd maruaile very much there of, and said to the Aungell, I do mervaile greatly that ye haue stopped your nose for this fayre woman, and did passe by the stinking carion that we did finde, as ye dyd not care for it, nor did not feele no smell which did stynke so euill, then the Aungell said. I will that thou know that the person full of Vainglorie, stinketh more in the sight of God, of Aungeles & of the heauenly company, the all y carion in ye world, & as sone as he had said this,

Example.

he was sodeinly vanished and departed out of the sight of the Yeremyte. And then Judged he that should be an Aungell. And therfore hee knew well that Mainglorie, greatly dyspleased God.

¶ Howe Justyce ought to be done And howe it is, that thynge that dothe measure all thynges vppon Earthe.

¶ The.xxxix.Chapter.

Justyce is a Ferme and a Stable wyll, to doe ryght vnto euerie man.

Salamon.

¶ Salamon saythe, desire not to be wise, if thou can not finde in thy hearte to doe Justyce. And saythe that there is three thinges necessarie to a man, which will doe Justyce. The firste is that he have auctorytye to doe it. The seconde, is that he knowe well what hee ought to

Judge

Judge. The thyrd is that he Judge accordinge to reason.

¶ Hermes saithe, beware that thou do punishe no man by Justyce, afore that thou gyue hym terme to make hys defence. And beware, that when thou ought to doe Justyce, that thou doe not to much deferre and prolonge it where by there maye come any occasion to let the aforesaide Justice. Hermes.

¶ Tulle saith, ý Justyce is the Mother and Ladye of all other vertues, for ther myght nothynge lyue and dure in thys worlde, if Justice were not. Tulle.

¶ Arystotile saithe, that Justice is a measure, that God hathe stablished in earthe, for to limite all thinges. And saithe that Justice is none other thing, but to giue euery man his owne. Thou oughte to giue to thre maner of folkes that which is their owne, that is to say, soueraine and superiour, to thy fellows and to thy subiecte. To thy soueraigne and superioure, thou ought to giue reuerence of hearte, and obedience of bodie, to thy fellowe, thou ought to giue coun- Aristotile.

faile in teaching him of his Ignorauncē & to aide & helpe him to thy power. To thy subiect, thou oughte to defend hym. and to instruct and punyshe hym, if he doe euill.

Salamon. ¶ Salamon maketh the mencion there of sayenge.

¶ Excogitat iustus de domo impii, vt detrahat impios a malo Gaudium est iusto, facere iusticiam.

¶ Crample of Justyce.

¶ The.xl. Chapter.

Crample. OF Justice it is rede in the lyfe of Holye fathers, that ther was an Hermyte whych longe time had serued God and had done greate penaunce for hys synnes, to whom god sent afterwarde greate sickenesse. And bycause that hee coulde not recouer hys healthe againe he began to complain of God and to murmur in him selfe. So it chaunced on a daye, that the Aungell of

God appered vnto hym, in lykenesse of a yonge man, and said vnto him, come wyth me, for God will that I doe show thee of hys secret Justyce. And did lead hym into the Towne, to a Marchauntes house, which had in a Coffre a great numbre of Florences. And the Aungell in the sight of the Hermite did take the same Florence, and did beare them into the house of another man, wheche they founde in sleepe, and the Aungell did leue the said Florence at his Chambre dore, to the intente that when hee should open the dore, that he should find them. And this doone, he ledde hym to the house of another Marchaunte that had a childe, the whych chylde, the Aungell did kill, in the presence of the sayde Hermite, & the Hermite seing all these thinges, thoughte that the Aungell had ben a Deuyll. And wold faine haue departed from him, ý Aungell seing ý he would depart from him, said vnto him, tarie yet a litle, for I will show thee ý reason, wherfore I haue doone these thynges in thy presence, knowe fyrste

Example.

wherfore

wherfore that I haue take the florence from the burges, it is because that hee had solde his Heritage, for the said Florences, and was purposed to giue them to certaine Murtherers, which had promised him to kill a man for his sake, the whiche had displeased him aforetimes. And the man which he wold haue caused to be killed, is a man of noble byrth, wherof shuld haue come greate inconuenyence. And therfore to resiste the euyll that might haue come therof, and also to let hym of his euill, and myschenous wyll and purpose, I haue take the sayde Florence from hym. And when he shall see him selfe poore and to haue loste hys Herytake and goodes, he wyll gyue hym selfe to the seruice of god, and where hee shulde haue ben dampned, nowe hee shalbe saued. The Reason wherfore I haue borne the Florence, to the Chambre doore of the other man, is because that hee was a Ryche Marchaunt whiche came from beyonde the Sea, and had bestowed in Marchaundice all the gooddes that he had, and put

Crample.

it

it in a Shyppe, the whiche Shippe dyd perishe vppon the Sea, then hee did remembre one daye howe that he had lost all his gooddes, and had nothing to live vppon, begane to fall in dispaire, and was purposed to hange him selfe. And therfore to the intente that hee shoulde not destroie, both the body & the soule. I dyd beare him the foresaid Florences. The Reason where of I haue killed the Childe, is because that afore that the father had him he was a very good man and gaue much Almous, and did manie good deedes, for the loue of god, and sence that he had the Childe, he cared for non other thinge, but onelie to get Richesse were it by righte or wronge. And therfore I haue killed the Childe, to to intente that the father maie retourne to his purpose, do not merualle nor grudg therfore, for the sickcnesse ý thou haste, for if it hadde not bene, thou shoulde oft times haue thy minde and Courage in Vanities wherby thou shoulde greatly haue displeased God. And be thou sure, that God doth nothing, but by Reason,

but

but the persones haue not knowledge therof, for God hath not promised it the but of two euilles, he doth alwaies take the lesse, and this said the Aungell dyd departe from the Hermyte. And from thencefortho, the sayde Heremyt, dyd neuer murmure against God, for anye maner sickenesse or aduersitye that hee did sent him, but rather did thanke god, and alwaies did reioyce him selfe in his sicknes and aduersities consideringe alwaies, ẏ it was of the goodnesse of god.

Example.

¶ How Iniustice or wrong, is contrary to Iustyce, and howe manye maners there be of Iniustyce, and howe Iniustice demaundeth Vengeaunce afore god.

¶ The. xli. Chapter.

INiustyce is a Vyce, contrarye to Iustice, and it is in dyuers maners and fortes, the Fyrst is to kil

anye

anye man, and it is called murtheryng. The Second is to speake vyllanie, and poyzobzyous and slaunderous wozdes of anye man, and it is called in iurye. The thirde is to do anye thing by strengthe, and it is called Vyolence. The Fourth is to do domage and pzeiudice to anie man. And it is called outrage. The Fyft is to take another mannes good, and it is theefte. The Syxte is to take a person by Fozce, and it is called Rapyne. Iniustice, otherwise called wzong, may be compared to the Deuil, the whych doth not loue reason. Foz all hys pleasure is to doe euyll to frendes. And to tozmente them, whyche haue serued him.

¶ Iheſu Chzyste speakinge of Iniustice saith, with such measure as ye shal measure, ye shalbe measured, & as ye do to your neighbour, so shall be done to you. Iheſu chzist.

¶ Salamon sayth, Iudge not the deede of anye man, wythout Reason. Salamon.

¶ Senec saythe, that muche sozowe and trybulacyon, is in the Lande wher of the Lozde and Gouernoure, Senec.

is

is a yong man, which is verie easte and lighte to giue pardon to misdoers. And saith, that he which doth not punish the euill, is consentinge to the same. And saith that there is foure thinges whiche do call the mã afore god. And the which do sore dysplease God. The firste is the euill, that a man dothe to an Innocent person. The Seconde is to whitholde the hire and wages of his seruaunte. The thirde is willingly to set fyre in a house, or in a towne. The fourthe is murdre.

Aristotile. ¶ Aristotile saith, doe not shedde mans bloude without a cause, for it demaurdeth Iustice of God. And he that doth euill, to another man, he hath euill, and dothe not know how and from whence it doth come.

¶ Example of Iniustyce.

¶ The. xlii. Chapter.

Of

Of Iustice.

OF Iniustice it is red in the lyfe of holye fathers, that the deuill bethought him one day, that he wold be maryed to thintente to haue doughters to marye, and that hee myghte leade theyr husbande to hell, he dyd marye with Iniustice, of whom he had seuen doughters. The first is pryd, which he maryed to Lordes and Noble men. And to them whyche haue outragyous heartes by reason of Pryd. The Seconde is Anaryce, which he gaue to the Heades and chyefe of the people, the thyrd is falsees, which he maryed to vil lains. The fourth is enuye, which he maried to minstrelles and crafts men. The fift is Ipocrysie, whych he maried to Relygyous parsones. The Sixte is Vainglorye, which hee wolde gyue to no man, for she dothe mary her selfe to all men of euery degree and estate, the Seuenthe is Lecherye, whych also hee dyd not marye, but lefte her common. Some men saye, that it is wryten in the booke of Examples, that the Deuill

Example.

had ten Doughters, of the which he dyd marye but ten that is to saye. The fyrst is Pryd, which he maried to lords, and other Noble men. The Seconde, Sacrylege to Lobourers The thirde Userye, to Cytezens. The fourthe Ipocrysie, which he maryed to relygious persones. The fifte Symonye whych hee maryed to Pryestes and Clerkes. The sixte deceyte, whych he maryed to Marchauntes. The seuenthe Enuye, whych he maryed to Seruauntes. The eight Couetousnesse, whych he maried to olde folkes, the nynthe and the tenth, that is to saye, Vainglorie, and Lecherye, he gaue no man.

Example.

¶ Of Loyaltie, and by Loialty, the person is greatlye, prayseb.

¶ The. xliii. Chapter.

LOyaltye, as Terence saithe. is to haue a perfite faith And to shewe him selfe none otherwise, then he is.

terence

Longyn

¶ Longyn sayth, that a man is prayſed for thre thinges, that is to say, for Loyaltie in that thinge that hee hath to doe. The ſeconde is to kepe and fullfill that thinge that he hath promiſed, the thirde is to thinke alwaies to do well. Longin.

¶ Senec ſaith that he which dothe leaſe his faith, can not leaſe a greater thing. Senec.

¶ Aristotile ſaith, do not breke thy fayth to any perſon, except to a woman, or to a Childe. Aristotile.

¶ Senec ſaithe, be Loyall and Faithfull to all men. And ſpecyallye to him that putteth his truſte in thee. Senec.

¶ Of Falſehed, what it is, and of the dyfference that is betweene Suſpycyon and Jelouſy. And Treaſon and Malyce.

¶ The. xliiii. Chapter.

Falſehed is a Vyce, contrarye to Facultye, and it is to ſaye or thynke a thynge contrarye

to his will, and to haue desire to do the contrary of that thyng, that he saith.

Salamon. ¶ Salamon saithe, be not conuersante with a false person, for he can not loue that thinge that pleaseth hym.

Senec. ¶ Senec saithe, that when any Iniury, or wrong is done or said to a false man, he feyneth hym selfe, as he dyd not care for it, to the intente that hee maye the more craftelie and falslie, venge hym therof.

S. Thomas. ¶ Saynt Thomas sayth, that the suspicion of the man is knowen in foure maners. The Fyrste is, the euill person thynketh, that all other be all euyll as he is. The Seconde is that a man doth all wayes suspecte that parson, whyche hath accustomed to do euyll. The third is when a man heareth euyll spoken of another, the whych he would euill, he beleueth it incontinent. The fourthe is when a man hathe prouede manye thynges.

Aristotile. ¶ Arystotyle saythe, olde persones for the most parte doe verye lyghtlye suspecte, because that they haue proued

many

many thynges in their time.

¶ Salamon saithe, the euyll thoughtes do cause the person to depart from god. Salamon.

¶ Plato saythe, that the fyrst mouinge of the thought, be not in our power, the whych we ought well to resiste. Plato.

¶ The Decre sayth, that the flesshe can not be corrupte, if the thought bee not corrupt afore. And saithe, that the person can not haue agreater euyll, then to be suspectinge. Decre.

¶ Alexandre saith, when thou hast consience, and truste in anye man, thou ought not to suspecte him, except many sestlye thou fynde that thynge in hym, wherby thou maye haue suspycyon, for the suspicyon that thou shoulde haue there, shoulde cause thee to be moued to doe euyll. Ther is dyfference betwene Suspecyon and Jelousie. For Suspection is to beleue euyll of a nother man, (as it is aforesaide.) Jelousie is to haue feare of that thynge the whiche a man vouth, doe no otherwyse then it ought to doe. Jelousie dyscendeth of the vertue of Loue. For no person can be Jelous, Alexandre.

lous, but for two reasons. The one is for the Feare that a man hath that the thinge which a man loueth do not other wyse, then ought to be done. And the other is that it be not the dishonoure of the person which a man loueth.

Iuuenall. ¶Iuuenall saith, that the Ialousie of a woman is verie great, for shee can not loue the persõ which she knoweth doth loue her husbande.

Plato. ¶Plato saythe that, perfite loue is in three thinges, that is to saye, to loue, to feare, and to honoure.

Socrates. ¶Socrates sayth that person ẏ loueth, feareth. But all those which doe feare, do not loue, and saithe, that the person which loueth, hath alwaies fear of that thynge whych he loueth, there is dyffer ence betweene Treason and Malyce. Treason is properlie to betray, by ma lyce, the person which doth put his truft in thee. Malice is to Imagyne some thynge for to deceiue another man.

Longin. ¶Longin saithe that in a Trayter, the loue is vice.

¶Sainte

Crample.

¶ Saint Austyn saith that the Trayter dothe neuer swage nor mytygate hym selfe, for familyaritie, nor for pouerty, nor for eatynge and drinkynge, nor for seruyce, nor for giftes. Saint Austin.

¶ Saint Paule maketh meneyon there of sayenge. Paule.

¶ Erunt homines cupidi, elati, superbi, proditores, protorni tumidi.

¶ Crample of Falsehed.

¶ The. xiv. Chapter.

OF Falsehed, it is red in the olde Testament, that by the wyll of God, there was two Aungels sente into the Cytie of Sodome, for the abhomynable syne there vsed, they lodged in the house of a good man, the seruaunt of god, called loth, & they bad him that he should go forth of the towne, for they wold brene it, & all ỳ inhabytantes therof, & as this saide, Loth was vpon a mountaie, his two Doughters, did imagin by fallehed to deceiue hī, to ỳ intēt ỳ he should meddle fleshly w̄ thē, they Crample.

caused him to drinke so muche, that he was dronken. And then the elder of his sayd two doughters, did lye her selfe by hym. And so moued and steared hym with touchinges and other tokens, that he medled flesshlye with her. And so did the yonger, in so much that he dyd get them both with childe.

¶ Howe trueth is to be compared, by reason to the Perdryche. And howe trueth is that thinge whiche iustyfyeth the man afore all persons.

¶ The.xlvi.Chapter.

Saint Austin.

TRuethe, as Saynt Austyne saythe, is to vse Veryty or trueth, without anye shadowe or coloure of Lyenge. The Vertue of trueth, maye be compared to lytle yong Perdriches, for the Perdryche is of such nature, the ons will robbe the egges of the other.

And

And sitte vpon them, as they were her
owne egges, but as sonne as the lytle
Perdrynches be brought forth. And that
they here theyr owne proprye Mother
crye and sing, they leue and forsake the
olde Perdrynch which brought thē forth
of egges, and goe to their owne verye
mother. And so it is of the vertue of
truth, for the man doth couer it so longe
as the contrary is not knowen and per-
ceiued, but at ỳ end truth doth alwaies
abyde and continue in his place.

¶ Aristotile saith trueth doth helpe hym at the end of all hys workes, and dedes, which doth loue it. Aristotile.

¶ Senec saythe, that the person oughte alwaies to inforce and constayne hym selfe, to be Verytable, or true, for it is the moste worthy and honorable thyng to a wise man, that hys deddes, maye verifye hys sayenges. And he ought to be ware that he doe not lease the being verytable, for if ones he do lease trueth, shalbe no more beleued by him. There was a man that demaunded of a Phylosopher, how he myght be fayre spoken. Senec.

And he laide, saie nothing but that thou knowest well, without addyng there to any lye.

Salamon. ¶ Salmon saith, makynge his praier to almighty God, good Lorde I praie thee that all vanyties and lies, maie absent them, and be farre from me.

Paule. ¶ Saint Paule saith, God will dystroy the tongue that doth lye. And saythe, that wordes spoke tently and peasably be swecter then honye.

¶ Example of the Vertue of Verytye,

¶ The. xlvii. Chapter.

Example. Of the vertue of Verytye or Truethe, it is redde in the life of Holye Fathers, that there was a Ryche Knyghte whyche did forsake his Rychesse for to serue God. And wente into an Abbey, where he made hym selfe a religyous man. And dyd renounce the worlde altogither. It chaunced on a daye, that the Abbot, for nede

of moneie, purposed to sell two olde Asses, that hes ben longe tyme in the Abbey. Ye bethought hym that he wouldе send them to be solde be the sayde new religious mã, for he thought that he had the practise therof. And that afterward he wold bie other, that shuld be yonger, this knight did take the charge of them, albeit partlie against hys will. And did not denye it, by reason of obedience, he beinge in the market, wyth one of the lay brethren of ye said Abbey, whych led the said Asses, when it was demaunded of him if ye Asses were good, he aunswered, think you that if they were good, ye our father Abbot wolde sell them. The other demaunded of him wherfore their tayles were so pylled, hee aunswered, they be very olde, & do fall many times in ye mire, & whẽ a man will lifte them up, he must take thẽ by the tailes, & ye is the cause ye they haue their tailes so pylled wherfore they could not sell their asses, but brought thẽ home again, ye Abbot did demaund of ye lai brother, how it chaunced that they had not sold their Asses.

Exam ple.

ses. And he shewed him the cause, then the Abbot caused thys relygyous man, to come afore, and did rebuke him, hee aunswerye the Abbot and saide that he was not become a retygyous man, to thintent to deceyue anye person, nor to Lye, but that he had forsaken all his richesse, to serue him which was ful of all trueth, wyth the whiche aunswere the Abbot was verye well content.

¶ Howe Lyenge is an euell vyce, the maners to eschew it, and in what sort, and whych is euyll Lyeng.

¶ The.xlviii.Chapter.

Lyeng is a Vyce contray to trueth and it is to hyde couer the trueth, with colour of wordes to deceyue another man. Ther be diuers of lyeng, that is to saie, Lyenge whyche is tolde in maner of newes, there is Lyenge, whiche is tolde for to eschewe to speake euyll, without preiudice of any person.

And

And these two bee not prohibed in the Scripture. But there is lienge wyth falshed, which is tolde to the domage of another, there is Lyeng, as not to hold and keepe promyse, there is Lyenge accustomed. These three maners bee prohybed, there be some which lye willynglie in swearinge, and withe theyr knowledge do forsweare them, whych is a verye euill Lyenge.

¶ Salamon saith, that the mouth which doth lye, kyllethe the soule and that it were better to be a Theefe then a continuall Lyer. Salamon.

¶ Of the which Plato speaketh, sayeng that he which doth afferme that thynge which he doth not knowe of that thyng, which he shall knowe, he shalbe holden for suspecte. And saith, that the person which hath ben accustomed to lye, shall not be beleued when he shall shewe the trueth. Plato.

¶ What Mercy is, & of the operacion of the same, & how Mercy is ẏ wherby a man obteineth the loue of God.

The

¶ The.xliij.Chapter.

Saint. Austin

MEcrye, (as S. Austyne saithe) is to haue compassyon of hys owne soule, and of the mysery and wretchednes of another.

S. Thomas.

¶ Saynte Thomas saith, that the operacion of Mercy, is to pardon the offences don vnto thee. And to chastice and correcte him, which hath ned therof, to counsaile him which standethe in doubt, to comforte them, which be in discomforte. And to praye to God for another.

Plato.

¶ Plato saithe, that the person can not haue a more profitable thinge, then the Vertue of Mercie, that is to saye, to visite the sicke, to feede them that be hungry, to gyue them drinke, that be thristye, visite the prysoners clothe the naked, lodge them that doe lacke lodging. And to burye the deade parsons.

Alexandre

¶ Alexandre saythe, that the power and the myght of the man, encreasethe in two maners, that is to say, to get frienides by mercye. Alexandre.

¶ Longyn saith, that he which shall haue mercy of another, he shall nynde mercy for him selfe. Longin.

¶ Our Lord Jhesu sayth, pardon other gladly, if thou will haue pardon. One of the thynges that the most pleaseth al myghtye God is, that if a man haue offended thee. And that thou canst take vengeaunce of him for it, that thou doe forgyue him. Jhesu christ.

¶ Salamon saith, that he which gladlie doth giue to the poore, shall neuer be in miserie & pouerty, & saith that he whych doth stoppe his eares at the voice of the poore, shall crie and not be harde, of the mercy of God. Salamon.

¶ Saint Gregorie saith, that he whiche gladly fullfilleth the workes of mercie, shall not die of euill death. And that his praier shalbe herde. Gregorye.

¶ Example of Mercye.

The

¶ The.I. Chapter.

Example.

OF the Vertue of Mercye, it is red in the hystoryes of Rome, that ther was a theefe brought afore kynge Alexandre, and he demaunded him wherfore he did rob, hee aunswered, I rob vpon the sea, and thou vpon the earth. I am called a Theefe bycause that I am alone, and because thou goest honestly, & that thou art alwayes accompanied withe manye folkes, thou art called kynge. But know thou king Alexandre, that pouertye constraineth me to bee a theefe, but thou art muche worse and astronger theefe then I am, for thou doest rob for coueitousnes, and the more that thou hast, the more thou desiresst, and if thou haue more, worse thou will do. And I doe not rob but for necessyty of my lyuynge. And when kynge Alexandre hard his freenes and playnnes, he had mercy of him, & made hym one of hys Knyghtes, and one of the best & most faithful of his company.

Example.

¶ Of Crueltye, and howe manye sortes be therof, And of the greate euylles and inconuenients, that bee done by Crueltie.

¶ The.li. Chapter.

Rueltye is a Vice, contrarye to mercye.. ¶ Arystotile saithe, that there is fyue maners of crueltie. The first is neuer to haue pytye of anye man. The seconde is, to brynge another man into myserye. The thirde is, not to will to pardon iniuryes done to hym. The fourth is, to ponishe another more then it doth appertaine. The fifte is, to be actife of courage. And to hurt and offend another without reason, cruelty maye bee compared to the Serpente called Baselyke, which is so venimous and so cruell, that he doth kyll the folkes with his sight. And if hee finde none other

Aristotile.

thinge to kyll, hee will cause the trees that be nyghe vnto him to drye a waie, and to dye with his blowinge on them, he hath so venomos a winde and breath within him.

Sidrac. ¶ Sidrac saith, that he is not like to the Lion in his house, which hath no mercy of his Subiectes.

Hermes. ¶ Hermes saithe, giue pardon and mercye to the person in his aduersities, to the intente that thou be not occasion to cause him to dispaire.

Cassidore. ¶ Cassidore saith, that the most outragious cruelty that can be, is to desire to be rych to the gooddes of another man.

Senec. ¶ Senec saith, that Vertue is the most gracious thinge in the worlde, for by it a man knoweth the euill men. And the good thynges, for ther is not so euill a man in the World, but that he would haue that thing that he hath of another mannes, to be rycht wynninge.

¶ Of Lyberalitie, howe it is contrarye to Coueytousnesse, and how a man ought to be Liberall, and in what maner.

¶ The.lii.Chapter.

Liberalytie after Aristotile, is largnesse, or it is to gyue commyssion to worthy persons for that whiche is gyuen to unworthy persons, is lost. And to giue to them whiche hathe inough, is to cast water in the Sea, and to giue more thē a man may beare, it is not Liberalitie, but it is Prodygalitie. It is red in the Summe of Ayces, that Prodygalyty is to spend his owne without measure or reason. And therfore in the Lawe, ý Prodigall persones, be called fooles, yet notwithstanding, Coueytousnesse is ofteste prefite then prodigalitie after Seint Thomas, which doth preue it by thre reasons. The first is ý ý office of Prodigality, doth accord better wō vertue of Liberality, which is to giust, hē doth Coueitousnes which is to hold, ý second is, ý the prodigall persō is

Aristotile.

S. Thomas.

more profitable to other, then the Coueytous Person is. The thyrde reason is, that the Prodigall person doth sooner amende and forsake his vice of Prodygalitye, then the auaricious person his couettousnes, of Prodigalitie discendeth pouertye.

Job. ¶ And Job saith, that pouerty is heauynesse of hearte, shame and dysprayse, and roote of all euyll. The Vertue of Lyberalitie, maie bee compared to the Egle, which is the most liberall Birde that is, for if he be neuer so hungry, yet will hee leaue the halfe of his praie, to them that come after him. A man lightly can not see the Egle flye in sekinge hys praye, but there is alwayes some other fowle that dothe followe him, for to haue parte of ẏ the Egle shall leue.

Salamon. ¶ Salamon speakynge of Lyberalytye saith, that if thou doe a goood dede, consider to whom thou doest it, for almos dothe quench and kill sin, in like case as the fire is quenched with water.

Alexandre. ¶ Alexandre saethe giue, and another shall giue vnto thee. And that thou wilt

gyue

gyue, giue it incontinent, and without anie differrinnge. For as the wise man saithe in the Prouerbes. The Almous which is longe dyfferred and loked for, is not gyuen, but it is solde.

¶ Cato saythe, consider to whom thou giuest. And take hede that when thou wylte demaunde anie thinge, that it be iuste and ryghtfull, for it is a great foly to demaund a thinge vnreasonable, and suche a thinge wherof he shalbe lyghtly denyed. Cato.

¶ Senec saithe, that a man ought more to consider and regarde the will of hym that dothe gyue, then that thing which is geuen. And hee which demaundeth anye thinge with feare, gyueth occasion to bee denyed. Senec.

¶ Plato saithe, that there is no greater beauinesse in the worlde, then to demaund that thynge where with a man ought to liue. And saythe, that pouerty is a verye euyll thinge, but it is a greater euill for a man to doe euill by reason of the same. Plato.

¶ Tulle saithe, that there is not a more Tulle.

comfortable and sweter thinge in the worlde, then for a man to lyue of hys owne, and to haue Libertie. And saith, that he which is content with ỳ thinge that he hath, is poore.

Sidrac. ¶ Sidrac saith, beware of pouerty, whē thou shall haue habundaunce of riches, for in a litle space, ỳ time doth chaung.

Innocent. ¶ Innocent saith, that it is great pytye of the misery of the poore man, for if he demaunde, hee consumi the him selle in pouertye.

Salamon. ¶ Salamon saythe, that when a man is poore, his brethren do disalowe and renounce hym, and his friendes doth flie and get from hym.

Salamon. ¶ Salamon prayenge to almyght God saith, good Lord I pray thee, graunt me two thinges the one is that thou defend me from pouerti, the other is, that thou giue me not so muche riches, that I do disknowledge and forget thee, by reasō of the same. He saith that auarice is contrary to pouerty, for if the rich man do speake, every man doth giue hym audience, albeit that he speake much euill

and

and many folish wordes. And the poore man, do he speake neuer so wel, yet shalte not be regarded, but shalbe reproued e shalbe constrained to hold his peace.

¶ Plato saith, it is better for a man to leue his richesse after hys death, to hys ennemies, then to demaund in hys life by reasō of pouerty helpe of his friēdes. Plato.

¶ Merro saith, that the riche man bothe not get his Richesse without trauaile, nor doth kepe them without feare nor doth not leaue them without Sorowe and Greefe. Merro.

¶ Howe Couetousnesse is a greuous Vyce, of the euiles that dee come therof, and of the Insaciatnes of the same.

¶ The.iiii. Chapter.

COueitousnesse, is contrary to Liberty. And it is a disordinate desire to get temporall goodes, and to withholde that whiche a man ought to gyue to the poore.

And to misspend, wast and suffre anye to be dystroyed, rather then to gyue it where it is neede.

Gregorye. ¶Saint Gregory saith that in all thynges in the world a measure contenting, and sufferynge, is found and had, but in coueitousnes whiche neuer is satisfied. Coueitousnes may be compared to the Moldwarpe, whiche is a beast ỳ liueth onelye of the earth. And neuer hathe inoughe. For she thinketh, that it wyll fayle her, and she is alwyes peryshyng.

Paule. ¶Saint Paule sayth, that Coueytousnes is the chyefe of all euill. For the coueytous person is neuer full, In lyke case as the weight and charge of the burden that the Asse or horse dothe beare, is to the profite of another, and to the great paine of the bearer, that is to say of the Horse. So the coueytous person doth get and kepe togyther his rychesse by his greate payne and laboure, to the profyte of those to whom he doth leaue hys saide richesse, the whych doo make merie with it.

Pithagoras

¶ Pithagoras saithe that the coueitous persones maye be called Painimes, for the Sarazyns doe worship there Idols of gold and siluer, so the auaricious persons, do worshyp theyr rychesse. Pithagoras.

¶ Senec saith, that it is better to spend folyshly, then to get & kepe vnlawfully. Senec.

¶ The Maister of Sentences saith that there is no man content with his degre and estate. master of sentence.

¶ Saint Austine saith, that a coueitous parson, maye be compared and likened to hell, for hell is neuer ful nor satisfied. Nor the Coueitous parson with all the money of the worlde. Saint. Austin

¶ Marcyall saythe, that so longe as the Coueitous person dothe lyue, he neuer doth profite to any man. Marciall.

¶ Senec saith that coueitousnes is the hyghe waye of spyrytuall death. And also often tymes of the temporall death. Senec.

¶ Therfore Saint Paule saith. Paule.

¶ Radix omnium malorum est cupiditas.

¶ Of

¶ Of Humylitie, and in how many maners it is deuided, And of those thynges whiche dyscend of it.

¶ The. xiii. Chapter.

Dry gyn.

HUmylytie, as Drygin saith is to refrayne the intente of the wyll of the courage, there is dyuers maners of Humylitye. The fyrst is to shewe hym selfe, not so good and worthy as other. The seconde, is to be of humble conuersacyon, and fammylyarytye wyth euerye man. The third is to repute hym selfe vnworthy to bee in the company of great men. The fourth is to beleue to haue suffycient and vnable in all thinges. The fyfte is to feare those thinges whiche oughte to be feared. Of Humylitye descend and come foure thinges. The first is honour, that is to saye, to giue honour to another man. The seconde is to gyue honoure to a better then him selfe. The thyrde is to obeye them that haue auctoritie to commaunde

mommaund him. The.iiii. is to knowledge the benyfyte that a man hath receyuede. Of Humilytye doe dyscende these vertues mekenes, pytye, teuccyon, franchysse or lybertye, contemplacyon, feare of God, simplenes, & equity.

¶ Salamon saithe, if a greate or noble man doe the honoure, doe not eralte thee therfore. Salamon.

¶ God saithe, he that doth humylat hym selfe, shalbe eralted. And he that dothe eralte him self, he shall be made meke. God.

¶ Saint Gregorye layth, that the man shal haue no maner of vertue except he haue fyrst Humylytye. Gregorye.

¶ Aristotile saithe, that the euyll man wareth proude, when, a man doth giue hym. And the wise man doth humylat hym selfe. Aristotile.

¶ Longin saith, that as the Byrdes doe streyne theyr winges, when they flye a gaynsse the hill. So a man musse constrayne him self by humilitie, if he will mount and ascende into heauen. Longyn.

¶ Salamon laythe, dee all thynges by humylytye. And thou shall bee found Salamon.

ued of euery man. And saythe that the woman in humblinge her selfe, dothe ouercome and rule her husbande.

Cato. ¶Cato saith, gyue place to a better mã then thy selfe. And dispraise no man for any maner of thinge, or if the man bee poore, yet his vertues maye be great, humylitie is a great vertue, and verye conuenente and necessarye, as well to lytle as to great.

Salamon. ¶Salamon spekyng of the same saithe.

¶Quanto maior es humilia et ipsum in omnibus et coram te inuentes gratiam.

¶Exampple of humylytye.

¶The.lv.Chapter.

Exampple. ¶Of the Vertue of humylytye, it is redde in the Historyes of rome, that when their was any Lord or Captaine sent by the Romaines to conquere anye countrey, and if

if he retourned to Rome with victorye, the Romaines made him .iii. honours. And.iii.dishonours. The first honour was, that all the people of the Cytye, shoulde go to mete him & receiue him. The seconde was, that he was set vpon a Charet drawen with foure whit horses, and all the people about him, bringing him into Rome with Candles and Torches brenninge. The thyrde was that all the princes that he had conquered, did come after hym, behinde the Charet. The first dishonour was, that there was set wyth him in the Charet, the most vile and wretched parson that coulde be founde in all the Cyty, which was done to gyue example to other, to come to such estate. The Second that afore the people, this Vyllane did giue him manye great strokes, and sayde, thou ought not to be proude, for ý honour ý is don vnto thee, for I am a mã as well as thou. The thyrd was, ý during all this daye af Triumphe, euerye mã ý wold, myght say any maner of Iniuries to him they wold, wt out any punishment. Of

Example.

¶ Of Pryde, and of the vices that descende and come of the same, And how Pryde dyspleaseth God and the world, and howe the Proude person doth torment hym selfe in thys world.

¶ The. vi. Chapter.

PRyde is a vyce, contrarye to the vertue of humylitye.

Aristotile.

¶ Aristotile saith, that Pryde is properlye to will to bee lyke to a greater or better the him selfe. And there is manye sortes & maners of ꝑ same, that is to say, Pride of hyghnes, as to will to put his selfe alweys afore all men, and to take hym selfe for the best. Pryde of gouernynge & ruling, as to will by hym selfe alone, to gouerne & rule al other. Pride of folye

which is to do more thē a mā may. pride of misknowledge & ignorauncē, ẏ is to say, to kepe greater estate thē doth appertaine & belonge to ẏ persō, beleuing him self to be worthy there of. Pride of beastialitye or a beastely Pride, as hee which will not honour those persons to whō it doth appertaie, but wil dispraise thē, of the syn of pride decend. iii. things ẏ is to say, not to beare honour to a better thē him self, ẏ secōd is Inobediēce, as not to obey thē ẏ haue auctority and power of him ẏ third is Ingratitud, as not to knowledge the syn of pride. And a mā may compare pride to the Faulcō which desireth to rule & gouerne. The faulcon is of such condycyon, that there where he doth build & make his nest, he beateth al the riuers a bout him in such wise he will not suffre none other byrd of pray to haunt & vse, ther; but he him selfe. And will by hys greate Pryde be Lorde of all the Ryuer.

¶ Ptholomeus saith, that ẏ more that any Lordshipe, dominion, or ruling is exalted, the more perillous it is wherfore it is rede in the olde Testamente, that

Ptholomeus.

God dyd fourme and create the faireste Aungell of all other. And by his Pride, hee thought to bee equall withe God. And wold haue resisted him: but god seinge hys great Malyce, dyd commaund Saynt Mychell to cast him out of heauen, with all his felowes, and so it was done.

Salamon. ¶ Salamon saithe, that there bee three vices a monge all other which do verye sore displease god, that is to say, a poore man proude, a ryche lyer, and an olde lecherous person. And saith, that there is alwaies questions, and debate a mongest proude men.

Saint. bernard ¶ Saint Bernard saith, I do meruaile muche of proude men, the whyche can not be in Peace. And can not come and ascende into heauen, wherfore they must needes fall into the fyre of Hell, whych shall deuoure them, there is difference between Mayngloryes Pryde, albeit that Mayneglorye doth descende of Pride. For Pryde doth hold it selfe within the hearte and courage. And Mainglorye is to shewe the wyll of the courage

courage. And to will to be prayſed.

¶ Saynt Auſtyn ſaithe that the vyce of Irreuerence, and Dyſobedience, is a token of Folye and great Pryde in the hearte. And ſaithe that a man muſte more feare and flie from, Irreuerence, then from deathe. Saint Auſtin.

¶ Salamon ſaith, that he which doth not gyue Reuerence and Honour to his father and Mother, ſhall be vnhappy & all euill & myſchyefe ſhall come vnto him. Salamon.

¶ Senec ſaith, that when thou ſhall doe any thinge better then another, do not boaſt thy ſelfe therof. For if thou doe, Cato ſaith that thou ſhalt be dyſprayſed therby. Senec. Cato

¶ Saint Auſtyne ſaith, in the Booke of the Cytie of God, that boſtynge is an euill and peruerſe vice to the ſoule. He doth loue praiſing of man, which dothe diſpraiſe the verye witnes of hys owne conſcience. Saint. Auſtin

¶ Therfore Salamon ſayth. Salamon.

¶ Qui poſuit nobis ſuperbiam, aut diuitiarum iactantiam, qui contulit nobis.

Origen. ¶ Origen saith, wherfore and how can or dare the person, being but earth and asshes, be proude, when he doth remembre his natiuitie. And how he is come into this worlde, or how his life is conteined in a feble vessell, or what ordure or fylth he doth cast out, by the condmytes of his body.

Gregorye. ¶ Saint Gregory saythe, that there be foure maners of Arrogancy, and pride, in the whych all the twellinges of pride be shewed, the fyrst is, if a man thinke that all the goodnes that is in him doth come of hym selfe. The seconde is, that ifhee beleue to haue it of God. And to iugde to haue well deserrued it by hys merytes. The third is when he dothe haunte and boaste hym of goodnes and there is none in hym. The fourth is, when in hym selfe hee dothe dysprayse another, and desireth that a man know the goodnes that is in hym. And of this the wyse man saythe.

The wise man. ¶ Arroganciam et superbiam et os bilingue detestor.

¶ Howe a manne ought to gouerne hym selfe, as well of the tongue as of wyt and vnderstanding, for to speake well & wiselie to all folkes, and how by wordes a man is prayseed or dispraysed.

¶ The.lvii.Chapter.

You ought to consider when thou shall speake, order & reason therfore afore ỳ thou do speake, consider fire things that is to saie, knowe well what thou wil speake, & to wt ō, & wher fore, how & in what time, & what realō, & thē beware that thou be not to hastye in speaking, for feare that they will do not agree to reason.

¶ Salamon saith, that he which can not refraine, & gouerne his spirites in speakinge, is like to a towna, or Citie without walles, & is all open, and saith that he that will not consider, what he doth speake, Salamon.

speake, shall suffre much euill. And in another place saithe, speake lytle for in muche speakinge, there is ofte times much folye, & saith that the fole semeth to be a wise man, when he doth hold his peace, it was demaunded of a Phylosepher wherfore he did speake so litle, and whether hee did it by reason of wytt or folye: and he aunswered that the foole could not hold his peace.

Cato. ¶ Cato saith, that the cheeke vertue is, to refrayne the tongue.

master of sentence. ¶ The Maister of sentences saith, that so longe as thou doeste kepe the from shewyng thy secrete, it is thy subiecte, but when thou hast discouert & shewed it, thou art then in prison and subiecte vnto it, it is better and more sure for the to hold thy peace, then to crye to another that he holde his peace.

Senec. ¶ Senec saithe, that if thou can not refraine thy selfe from speaking how will thou commaunde another to holde hys peace, thou ought to consider, if hee bee thy fryende or enemie, to whom thou doest speake, for there is not a sweter

thynge

thyng in the word, thē a good friende to whom thou mayste tell and shewe thy secrete, as to thy selfe.

¶ Tulle saithe, that although that thy words be not fayre & eloquent. Neuertheles if ÿ do pronounce thē iently, & w̄ fayr mäer, they shalbe prayſed, & if thy words be neuer ſo good & fair & ÿ do not ſhew them ientlie, they ſhalbe blamed. Tulle.

¶ Sidrac ſaith, that when thou will purpoſe any thyng, beware aboue all thinges to ſpeake to much, for to much ſpeaking & a long tale greueth the hearers. Sidrac.

¶ Saint Auſtin ſaith, that a man ought to beware to iudg any thing againſt another, for a man can not tell if he which doth ÿ thīg, do it for good intent or euil. Saint. Auſtin.

¶ Our Lord ſaith in the Goſpell, Iudge no man, and thou ſhall not be Iudged. Ihesu chriſt.

¶ Saynt John Criſoſtome, ſpeakynge againſt thē which do iudge other folkes and ſaithe, howe doeſt ſee ſo many litle faultes in the dedes of another mä, and doth let paſſe ſo manye great faultes in thine owne dedes, thou ought to be dyligēt to conſider thine owne dede, more Creſoſtome.

then the dedes of other men.

Jhesu christ. ¶ For our Lord saith in the Gospell.

¶ Qui autem vides festucam in oculo fratris tui, trabem autem in oculo tuo non vides.

A philosopher. ¶ A Philosopher saithe vnto a friend of his, be euermore glad and willinger to heare & harken thē to speake, vse thine eares more then thy tongue-speake no thinge but good, and leaue the euyll, for to speake good of another man, it is the beginnynge of loue and frendship, and to speake euill, is cause of great hatred. And a certayne Philosopher saith, that good and ientle wordes doe amend the dedes, and saith also, that a good & ientle answer, breketh the Ire & wrathe of man, & another saith, be well ware that thou do not speake very ofte, if thou bee not a good & a faire speaker. And saith, that ỳ fole can not but defame him selfe in speakinge, for hee can not stop nor make an end of his wordes & speaking.

Tulle. ¶ Tulle saith, amongest all myschiefes

and

and daungers that be in frendshyp, flatcryngc is the greatest.

¶ Salamon saith, that the person full of flateryng, is a snare to take the innocent persons. And saith beware in any case that thou do not incline thy selfe to flatering wordes for they be snares to take thee. Salamon.

¶ Saynt Gregory sayth, that we ought to haue those in great reuerence, which do preache the holye scrypture, for they be cursers that go before our lorde, and our Lord doth followe thē. the holy preaching cōmeth before, & our lord cōmeth after in the vision of our heartes & courages, the words make the curse before, and trueth is spred abroad in our vnderstandynge, to this purpose, God saythe to his Apostles. S, gregory.

¶ Qui vos audit me audit et qui vos spernit me spernit.

¶ And Socrates saith, the tongue of the foole, is the key of his secre. And sayth, that the tongue of a man sheweth and declareth his wyt and Wysedome, or his follye. Socrates.

Barbalicus. Barbalicus saith, a man of good discreciõ ought not to exercise him in thinges vnuailable, nor to spend more then hys winninge is.

Argelicus, Drussane. ¶ Argelicus saith, a man may haue but paine and laboure in this worde.

¶ Drussane saith, hee ẏ eateth not shall die for hungre, & if he eate more then inough, he shalbe sycke, therfore it it a difficile thing to a mã to be long in health.

Bernicus. ¶ Bernicus saith, trust him not that forswareth his faith for worldely thinges, & he saith, Idlẽes engẽdreth ignorauncе, & Ignorauncе engedreth erroure.

Sedechias. ¶ Sedechias saithe, in longe sleping is not profite, but harme to vse it, & saith beware that thou dispend not halfe thy time in Idlenes.

Cyuill. ¶ Ciuyll saith the good soule wold haue no rest in this world, thã he ẏ will haue a good soule ought to beware of rest.

galien. ¶ Galyen saith, gouerne the so wel that thou kepe the from euill doeng, and suffyse thee with the good dedes that thou shall do beside for Christes sake.

¶ And

¶ And Gregorie saith, he that will witt whether his soule be noble & cleane, or foule & corrupte, he ought to consider in his delectacion and his conscience, and if he delyghte him in doeng good and vertuous workes, with faithe, hope, & charytie, than his Soule is clene & noble. And if hee delyght the hym in doynge foule and transytorious thinges, and of no value, than hys soule is foule, for euery thinge reioyseth hym, withe hys sembláble, the good with the good, and the euill with the euyll. Gregorye.

¶ Socrates saythe let not to doe well though thy good dedes be not knowen, for well doeng is so good of it selfe, that it shallbe vailable inough to the at last. And saith whē thou will chastise or correct any man for his vice, thou ought to monishe and exhorte him by good and ientle wordes, and saith, that the man slaundering with wordes, is worse thē a theefe. And saith that he is good and wise, which can reherse the good dedes of the wise men, & couer theyr malice. And it was demaunded of hym, when Socrates.

the wyt of a man is perfite, and he answered, that when he doth not speake, but well and discretely, and as he ought to doe. And saithe that it is better for a man to speake well, then to holde his peace, & to say nothing, he saith refraine thy tongue, & thy euyll will, & it shalbe ye fayrest rob & garment ye ye canst weare.

Dauid. ¶ And therfore the prophet Dauid prayed our Lord that he wolde take hede of his mouth, and be keper therof, and to set a dore or a gate at his lyppes to kepe them close, to thintent that hee shulde not say nor speake any maner of thing, that shulde dysplease God, to whō we shall pray ye all thinges which be afore sayd may be to hys glory, to the whiche the Father the Sonne and the holye Ghost bryng vs all Amen.

¶ Finis.

¶ Here endeth the Booke of wysdome, after the sayenges of auncient Philosophers & other noble wise men, lately translated out of French into Englishe. And here followeth the Table.

Here begineth the Table of thys Booke.

First the Auctoures names,
The Prologue,
The auctoure shew how a mā or a womā oughte to be adorned with vertues. And howe that Prudēce ought chiefly and fyrste of all, rule and gouerne the creatures,
The Fyrst Chapter,
How prudence is cheefe buckler and defence of all vertues, & of the greate goodnes that maye come of the same to all persons, after the auncient Phylosophers. The second Chapter,
Ermple of the vertue of prudence. The thyrd Chapter.
How Folie is contrary to prudence. And how Folye is deuided into manye partes of the man. Also the maner to knowe the folye by the dedes, and the wise man, by his workes.
The.iiii.Chapter.

How

Howe Temperaunce is one of the Flowers of Prudence, And howe he that hath it in hym, maye resyste and withstand manye euylles, after the sayenges of the wise man, in the Chapter going before. The. v Chapter fol. 16.

Howe Dystemperaunce is contrarye to Temperaunce. And howe it is the pryncypall cause of all euyll. The. vi. Chapter. fol. 18.

Example of Dystemperaunce. The. vii. Chapter. fol. 19.

Howe the Auctour speaketh of Loue of Beneuolence, and of delyberacyon, & how of loue he maketh. iiii. chapters. The. viii. Chapter. fol. 19.

Howe the loue of God, is the loue aboue all loues that dureth the longeste. And that without the whiche the creatures can not be satisfyed nor contented. The. ix. Chapter. fol. 21.

Howe the loue of father and mother with other parentes commeth, & what reuerence and honoure we oughte to giue to our father & mother. And the maner to loue hys wife and chyldren,

and

& to correct & leade them in this world.
The.x.Chapter. fol.23.
Of the loue of compaignens & frienddes, and how to entertaine it.
The xi,Chapter, fol.29.
Howe the loue of concupicence commeth to men and women, and of the great daunger that do chaunce & come of the same. The.xii,chapter, fol.26.
Example of the vertue of Loue.
The.xiii,chapter, fol.30.
How Enuy is contrary to the vertue of Loue, and what enuy is, and also of the paine that the enuyous man beareth in hym selfe. The,xiiii,chap, fol32
Exãple of enuy. The,xv,chap, fol,33.
How a man ought to take gladnes & Joy.and of what thinge and what gladnes or Joy is, The xvi chap, fol34.
How heauines is contrarye to gladnes, & how the wise man ought neuer to put any in his hearte, wher of heauynes and mellancholie maye bee engendred, The xvii,chap, fol35.
Howe mellancholy is daungerous, and what is mellancholy, and howe it

causeth

causeth many to fall in greate trauaile paines and miseries, and consequently in great pouertie, The .xviii. chapter.

Example of heauines, or pensiuenes The .xix. chapter.

How the vertue of peace ought to be mayntayned & kepte, and of the great goodnes that commeth of the same, and what peace is, The .xx. chapter.

How Ire is contrarye to Peace, and what Ire is, & how it doth destroy and waste the vertues and bodies of them that be entangled with the same, and of the euyll that doth come of it, The .xxi. chapter.

Example of Ire, The .xxii. chapter.

Of chastitie, and how she ought to be withholden, obserued and kept, & the perils that the wise shuld flie, for feare to lease such vertue, The .xxiii. chapt.

Example of the vertue of Chastitie, The .xxiiii. chapter.

How lechery is contrary to chastitie, and in how many sorts it is deuided, thē is shewed the daungers that come ther of, as well to the bodyes of men as to

theyr soules, The xxv. chapter.

Of force or strength, and what it is, the maners and cōparisons of the same and who may be called stronge, and of those also whiche bee alwayes stronge. The .xxvi. chapter.

How pacience causeth a mā to beare easelie the paynes and trauailes of this worlde, and how many sortes therbe of pacyence. The .xxvii. chapter.

How feare and dread, bee contrarye to strēgth & valiantnes, and what feare is, and who those be that be fearful and for what cause. The .xxviii. chap.

Of suertie and howe manye maners ther is therof, and howe feare and suertie doe striue togither by diuers languages. The .xxix. chapter.

How the wise man ought to doubt, & how by doubt and fear many times the mē becōe vertuous. The xxx. chap.

Howe good Fame ought to go afore men, and of the goodnes that commeth of the same. The .xxxi. chapter.

How glotony is a daungerous vice, and of the great euil that cōmeth therof

to the bodies of mē, & how the vertues of men bee distroyed and corrupte by the same, The xxxii, chap, fol 64.

Howe abstinence is that wherof glotony is consumed, and by the goodnes that is therin, and that maye come therof, The xxxiii, chap, fol. 65.

How Constancie & Inconstancie be dysserent, & howe constancie is a noble vertue, and what Inconstauncye is, The xxxiiii chap. fol66

Of the vertue of noblenes of courage of men, and howe the men be ofte tymes prayesed by reason of the same, The xxxv, chap, fol67.

Crample of Noblennes of Courage, The xxxvi chap, fol,68.

Of vainglory & how many maners there is therof, & howe vainglory is to be dispraysed, The xxxvii chap, fol 68,

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How Justice ought to be done, & how it is ẏ thing that doth measure all thinges vpon earth, The xxxix chap, fol 70.

Crāple of Justice, The xl, chap, fol.

How Iniustice or wronge, is contra-

rye

rye to Justice, and how many maners therbe of Iniustyce, and how Iniustice demaundeth vengeaunce afore God,
The xii. chapter.
Example of Iniustyce,
The xiii. chapter,
Of Loyaltye, and by Loyaltye the person is greatlye prayseb,
The xiiii. chapter,
Of falsehed, what it is, & of the difference that is betweene suspycion and Jelousye, and treason and malyce.
The xiiii chapter.
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The xiv chapter.
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The xivii. chapter.
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Of Lyberalitye, how it is contrarye to coueitousnes, & how a man ought to be lyberall, and in what maner.
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¶ Of Pryde, and of the vices that descende and come of the same, And howe

Pryde

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FINIS.

IMPRIN
tedat Loudon
in Fletestreate, beneath
the Conduyte, at the sygne
of S. John Euangelistie,
by Thomas Col-
(well)